

The Brooklyn Jewish Center Review

October, 1946

PARTITION, BI-NATIONAL AND GENERAL ZIONISM — A SYMPOSIUM

DR. JUDAH L. MAGNES
JACOB FISHMAN
PETER H. BERGSON
WILLIAM I. SIEGEL

ROOTS — A SHORT STORY

By ETHEL ROSENBERG

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AMERICA'S DIPLOMATIC DOUBLE-TALK

ONE of the greatest enigmas of our day is the stiff-necked attitude of Great Britain in the matter of increased Jewish immigration into Palestine. Its consistent refusal to heed the oft-repeated demands of President Truman and of many influential groups for the granting of Palestine visas to 100,000 Jews is difficult to understand.

Let us, for the record, review briefly the successive events in connection with this minimum humanitarian demand.

Following the Earl Harrison report of gruesome conditions prevailing among Jews in the displaced persons camps in Europe, Mr. Truman requested Premier Attlee of Great Britain to permit 100,000 Jews to enter Palestine forthwith. This request was made in the fall of 1945. After months of silence, the British Labor Government suggested the appointment of an Anglo-American Committee of Inquiry. Four months of investigation followed, and resulted in additional prolongation of the agonies suffered by the unfortunate men, women and children in the miserable camps to which they were relegated. The Committee finally rendered a verdict similar to the Harrison recommendation of transferring 100,000 Jews to the Holy Land. This unanimous proposal met the same fate as the original request of the President. It was turned down by Great Britain despite the assurances given by the Labor Government's Foreign Secretary, Bevin—according to a statement made by Bartley C. Crum, American member of the Committee—that "the British Government would promptly put the recommendations into effect, if they were unanimous."

To further delay matters, the British

Government suggested the appointment of a "Cabinet Committee" of Great Britain and the United States. Again our Government played into the hands of the Labor Government and helped it in its procrastinating tactics. Our President gave us to understand that this new committee was to discuss ways and means of implementing the recommendations of the Anglo-American Committee of Inquiry. Instead, they produced the monstrous Morrison-Grady plan for the "federalization" of Palestine, the details of which are too well known to be dealt with here. Suffice it to say that the Jewish people would have received a meagre slice of 1500 square miles and would be living in a ghetto within a country intended to be their homeland.

The President was prevailed upon to reject this scheme and the British Labor Government brought forth the plan for a round-table conference with Arabs and Jews. Out of self-respect the Jews of all opinions refused to participate unless certain conditions presented by the Jewish Agency were met. The major demands of the Agency are:

1. Unconditional release of the detained Jewish leaders held at the Latrun camp and freedom to choose its own spokesmen for the Conference.
2. Cessation of searches, especially in the agricultural settlements which have obviously nothing to do with terrorism.
3. The release of all the Jewish immigrants interned in Cyprus, as a gesture of good will.
4. Agreement on such a basis of discussion as might have some reasonable prospect of a fruitful result.

The Agency made clear that it would not even discuss the Morrison plan formally, and that it must have a "viable

State" to save the hundreds of thousands of Jews in the camps of Europe.

It is reported that the British made this nine-point counter proposal: 1. The detained leaders of the Jewish Agency will be released, provided they undertake not to engage in the type of activities for which they were arrested. 2. Those leaders are not, however, to participate in the London conference as representatives of the Jewish Agency. 3. The Jewish Agency shall guarantee that the underground Jewish groups will not disturb the peace. 4. The Jewish Agency shall take steps to end "illegal" immigration. 5. The immigration quota is to continue on the basis of 1500 visas monthly, with the Jewish immigrants who are detained in Cyprus to be brought to Palestine to await release under the quota. 6. Military and police searches will cease and no arrests will be made if the Jewish Agency accepts the above conditions. 7. The period of quiet which it is hoped will follow the above steps shall be used for preliminary negotiations prior to the resumption of the London Conference. 8. Only the Morrison-Grady plan—the "federalization plan"—shall be a basis for negotiations and no other proposal. Jewish immigration is to continue into the Jewish part of Palestine under the above plan and in accordance with its absorptive capacity. Later an opportunity shall be given to discuss the political status of the Jewish part of the country. 9. Jews who are at present in Palestine, as well as those who will enter the autonomous Jewish section of the country, shall be entitled—in due time—to independence in the form of a Jewish state.

As matters stand now the negotiations

[Continued on page 27]

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"JUST BETWEEN OURSELVES"

"בינינו לבי עצמנו"

An Intimate Chat Between Rabbi and Reader

The "Mitzvah" of the Ballot

THE Jewish concept of a *Mitzvah* is that it is a sacred obligation, a holy duty. In keeping with that concept, I would have no hesitancy in declaring that the use of the ballot in our American civic life is a *Mitzvah*. For certainly, if Democracy is the highest form of government, then the use of the ballot is the surest safeguard for Democracy's proper functioning.

The citizen who neglects to vote, who takes no interest in registering his opinion on vital issues which affects his country, or in declaring his choice of those who are to represent him in the realm of government, is guilty of a sin of omission for which he may well beat his breast and plead *Al Chet*.

The Jew, conversant with the teachings of his tradition, was never content with the mere perfunctory performance of a *Mitzvah*. Before observing a religious obligation he recited the words: *Hin'eni Muchan Um'zumon L'ka'yem Mitzvas Bor'ei*—"Behold I am ready and prepared to perform the obligation to my Creator." He first prepared himself for the *Mitzvah*, so that it might be performed with intelligence, with reverence and with an attitude of sacredness.

That is the way the *Mitzvah* of voting should be observed. Alas, one of the reasons for the weakness of Democracy is the fact that many who do vote do it without being *Muchan Um'zumon*. They enter the sacred precincts of the voting booth without having given a moment's thought to the seriousness of their act, without having prepared themselves with an understanding of what their action signifies.

What strength our American Democracy would derive if all our citizens would prepare themselves intelligently for the sacred *Mitzvah* of voting!

It seems to me that before entering the voting booth the citizen should make himself acquainted with the character of

the men aspiring for office. To paraphrase the words of the Psalmist, I would say: "Who shall ascend the heights of public office? He that is clean of hands and pure of heart." One whose character is tainted cannot—and should not—represent us in the government of our city, state or country.

I would also study the record of public service of the man seeking my vote. If one has served in public office, and served faithfully and with ability, I would be glad to show him my appreciation by voting for him.

As a Jew, I have yet another duty, if I am to prepare myself properly for this *Mitzvah*. It has become a sort of unwritten understanding among the leaders of the major political parties—especially in state and municipal election—to take into account the religious affiliation of the proposed candidates. I am not discussing here the advisability or inadvisability of this procedure. A good case could be made out against this practice. The fact remains, however, that this is the established custom, and the leaders endeavor to balance the ticket by choosing men of the three major religious denominations.

If that is so, and if a Jew is named, I want that Jew to be one of whom I can be proud. I refuse to accept him if he is a Jew in name only, if he reminds himself that he is a Jew just at election time. If the Jewishness of the candidate is one of consideration of the political leaders, then I want that Jew to be one who reflects honor to the Jewish name, one who is actively affiliated with Jewish life, who is interested in the Jewish faith, Jewish ideals and Jewish hopes. Happily, the leaders in the political parties are beginning to realize the reactions of the intelligent Jewish voters, and are much more careful in their designation of candidates. I recall the time when the fact that the candidate was a member of a fashionable

Jewish social club, even though he was otherwise unknown in active Jewish life, was a sufficient reason for him to be chosen. Today, we are glad to note that a number of the Jews aspiring for office are, in addition to their excellent general qualifications, Jews whom we have known in Jewish life for many years, active in Synagogue, in Jewish education, in Zionist aspiration, in philanthropic endeavors, in Bnai Brith and other important enterprises. But we must be on our continual guard, so that the leaders in the political parties may make no mistake as to how we feel about this matter.

There are many other thoughts to be considered before we perform the actual *Mitzvah* of voting. We cannot here enter into a detailed discussion of all the phases of a political campaign that deserve consideration. The one thing to be remembered, however, is that when we enter the voting booth we should be able to feel and to say: *Hin'eni Muchan Um'zumon L'ka'yem Mitzvas Artzi*—"Behold, I am ready and prepared to perform the obligation to my country," which is also *Mitzvah Bor'ei*, "the command of my Creator!"

JDC PREPARES TO RAISE HUGE SUM

MORE than 300 representatives of Jewish communities in New England and up-state New York met in Albany at the first annual North-East Regional Conference of the Joint Distribution Committee to discuss the situation of European Jewry and the assistance it requires from the Jewish communities here.

Mr. George Alpert, of Boston, vice-chairman of the JDC national council and chairman of the North-East region, the principal speaker, pointed out that during the coming winter months the JDC will be called upon to exceed even its present-flow of relief, which has totalled more than \$50,000,000 this year.

PARTITION, BI-NATIONAL AND GENERAL ZIONISM

A SYMPOSIUM

THE BI-NATIONAL STATE PROGRAM

By DR. JUDAH L. MAGNES

Chairman of the "Yibud" (Union Association of Palestine)

In SEPTEMBER, 1942, the Union Association of Palestine (*Yibud*) made the following declaration:

- (1) The *Yibud* adheres to:
 - (a) The Zionist movement, insofar as this seeks the establishment of the Jewish National Home for the Jewish people in Palestine;
 - (b) The struggle throughout the world for a new order in international relations, and a Union of the peoples, large and small, for a life of freedom and justice, without fear, oppression and want.
- (2) The *Yibud* therefore regards a Union between the Jewish and Arab peoples as essential for the upbuilding of Palestine and for meeting its basic problems. The *Yibud* will strive for co-operation between the Jewish world and the Arab world in all branches of life—social, economic, cultural, political—thus making for the revival of the whole Semitic world.

(3) The main political aims of the *Yibud* are as follows:

- (a) Government in Palestine based upon equal political rights for the two peoples;
- (b) The agreement of the steadily growing Yishuv and of the whole Jewish people to a Federative Union of Palestine and neighboring countries. This Federative Union is to guarantee the national rights of all peoples within it;
- (c) A Covenant between this Federative Union and an Anglo-American Union which is to be a part of the future Union of the free peoples. This Union of the free peoples is to bear the ultimate responsibility for the establishment and stability of international relations in the New World after the war.

* This program of the *Yibud* is based on two convictions, first, that Jewish-Arab cooperation is essential for a satisfactory solution of the difficult problem, and second, that Jewish-Arab cooperation is not only essential, it is also possible. The alternative is war, but the plain Jew and the plain Arab do not want war. There are many thousands in Palestine, Jews and Arabs, who stand aghast at the revelation that Jewish and Arab militarists seem to be eager to fight it out on the field of battle. We do not know who would win this war. We only know that thousands of innocents would be the victims.

The militarist mentality throughout history is not able to believe that complicated situations can be resolved other than by force of arms. I would like to assure you that the vast majority of plain, as yet inarticulate Jews and Arabs are not anxious for war. They want understanding and cooperation, and to achieve this they would make many concessions and sacrifices. It is necessary to give them the chance for this. But hope must not be too long deferred. All the world today is pressed for time; time presses also in this ancient land.

Palestine is a land sui generis, a Holy Land for three monotheistic religions. It is therefore not just a Jewish land or just an Arab land. The Arabs have natural rights here. They have been here and tilled the soil for centuries. The Jews have historical rights here. They have yearned for this land for centuries. The Bible was created here, and the Jews by their labor latterly have shown themselves worthy of these historical rights.

We regard the Arab natural rights and the Jewish historical rights as, under all the circumstances, of equal validity. We look upon Palestine as a bi-national Jewish-Arab land, a common motherland

for these two Semitic peoples, who have the privilege of acting as trustees for millions of their co-religionists all over the world. In such a land it is not fitting that one people should dominate the other. A Jewish State means domination

Because it is so important at this time that we have a thorough knowledge of the aims of the several movements within Zionism, the Review publishes a symposium outlining the programs of these groups. Following these articles is an analysis by William I. Siegel, noted Zionist and outstanding writer on Zionist subjects, which is also in effect a statement of the position of the general Zionists.

This issue of the Review goes to press before the opening of the Zionist Convention in Atlantic City. Resolutions made there may amend some of Mr. Siegel's statements regarding Z. O. A. policy.

of the Arabs by the Jews; an Arab State means domination of the Jews by the Arabs. The fear of this domination is deep and genuine in both peoples. This fear is the double-edged sword of the problem. It becomes the task of statesmanship to find the way of dissipating this fear and of supplanting it with co-operation, development, peace.

We are thus faced with the necessity of trying to establish an equilibrium between two forces. What is it that most Jews want? It is immigration. Give us the chance of an ample immigration and many of the sincerest advocates of the Jewish State will forego the State. What is it that most Arabs want? It is self-government. They are certainly not behind other Arabs in their capacity for self-government. Give them the chance of ample self-government, and many of the sincerest opponents of Jewish immi-

gration will acquiesce. But to achieve this double objective, immigration and self-government, concessions have to be made by both peoples. A feasible and honorable compromise must be sought.

We therefore advocate adoption, concurrently, of two basic principles. One without the other would be but fragmentary.

These principles are, first, that Palestine is a bi-national country for two equal peoples, both of whom are to have equal political rights and duties. We call this political parity. Second, that Jewish immigration is to be encouraged up to parity with the Arabs. This is numerical parity.

In regard to immigration, we postulate three periods. The first period is now, today. And the immediate step in this direction is to admit the 100,000 displaced Jews as advocated by President Truman. These 100,000 are not a threat to Arab numbers. In reality they would constitute a net gain for the Jews of not more than 33,000. According to Government figures the Arab natural increase during 5 years of war was about 150,000, 30,000 a year. The Jewish increment was only about 83,000, including natural increase and all forms of immigration. Thus, there would be a net Jewish gain of not more than 33,000. The total Jewish population would then be 700,000. This is a smaller number than was envisaged during discussions between some Jews and Arabs, in 1936, after the outbreak of the Arab revolt. They were trying to find the basis of an understanding, and it was agreed between them that after 10 years, this very year 1946, the Jews would constitute 40 percent of the population, that is 800,000 persons. I find it difficult to reconcile myself to the thought that this agreement was not ratified. Had it been, there would be 800,000 Jews here today instead of 600,000, and that with Arab good will.

If some Arabs say they oppose the entry of one single extra Jew because that is one step nearer to the Jewish State, it is but a figure of speech symbolizing their deep opposition to Jewish domination through a Jewish State. But to achieve a Jewish State there would have to be a Jewish majority, and an additional 100,000 Jews are far from being equivalent to a Jewish majority.

As to the second immigration period, we envisage the opportunity for the Jews of becoming one-half of the population. How long might this take? Government figures show that at the rate of 60,000 a year it would take 11 years from now, that is up to 1957; at the rate of 50,000 a year, up to 1960; at the rate of 40,000 a year, up to 1964; at the rate of 30,000 per annum, 24 years, that is up to 1970. Any annual Jewish immigration below 30,000 would never let the Jews catch up with the Arabs, owing to the much larger Arab natural increase.

As to absorptive capacity of Palestine, I recall that during Sir Herbert Samuel's administration it was believed that the country, which in 1924 had 805,000 inhabitants, of whom 628,000 were Moslems, was capable of absorbing up to 3,000,000 with agriculture as the chief industry. In his recent speech in the House of Lords, with the general tenor of which we are in accord, Lord Samuel speaks of the possibility of 4½ millions within a generation. He can say this because the Jews through devotion and capital and science have proven that the absorptive capacity is much larger than the experts once thought. But to enlarge the absorptive capacity to the full requires the implementation of a great co-operative development plan for the benefit of all the inhabitants.

In the third stage of the immigration policy the question arises as to the situation, if and when parity in population may have been reached. The answer to this would depend upon two factors, first, upon whether by then the two peoples have found the way of peace together, and second, upon the formation of a wider United Nations Regional Organization, a regional Union of neighboring countries in which the bi-national Palestine would be an autonomous member. Such a Union would afford the Palestine Arabs a wider Arab background and would thus help to remove the present acute importance of the majority-minority problem in Palestine.

The second principle, the adoption of which we urge, is the bi-national Palestine based upon political parity. The Arabs would have to yield their ambition to set up an independent Arab State.

But the whole history of Palestine shows that it has not just been made for a uni-national sovereign independence. Yet the Arabs will be able to enjoy the maximum of national freedom in a bi-national Palestine, equally with their Jewish fellow citizens. What the bi-national State will take away from the Arabs is sovereign independence in Palestine. We contend that sovereign independence in this tiny land, whether it be Jewish sovereignty or Arab sovereignty, is not possible. It is moreover a questionable good in this post-war period, when even great states must relinquish something of their sovereignty and seek union if the world is not to perish.

We contend that for this Holy Land the ideal of a cooperative, peaceful, bi-national Palestine is at least as inspiring as that of an Arab sovereign Palestine or a Jewish sovereign Palestine.

On the other hand, the bi-national Palestine would deprive the Jews of their one opportunity of a Jewish State. Nevertheless, this bi-national Palestine would be the one country in the world where the Jews would be a constituent nation, that is, an equal nationality within the body politic and not just a minority as everywhere else. Moreover, the absence of a Jewish State would make more difficult direct access by the Jewish people to the United Nations Organization. To compensate for this some form should be devised for giving the Jewish people a recognized place within the structure of the United Nations Organization.

Bi-nationalism based on parity has distinct advantages in a country which has two nationalities. It is a comparatively new way. Full cultural autonomy is combined with full allegiance to the multi-national State. National identity is safeguarded, yet there is coalescence in a larger political framework. That this is possible is proven by Switzerland during the past 100 years. The Swiss are divided by language, religion, and culture. Nor do the religious and linguistic groups coincide in the 22 cantons. Yet all these divergences have not been obstacles to political unity.

There are various forms of the multi-national State. In some ways the United

Kingdom is one form, Soviet Russia is another, South Africa another, the new Yugoslavia another. Professor Seton Watson in his new book, "Eastern Europe Between the Wars 1918-1941," tells of a plan under discussion now for a bi-national Transylvania. Hungarian domination, Roumanian domination, and partition had been tried in vain.

Multi-nationalism based on parity is a newer form of democracy which is as important for multi-national States as the more traditional form of democracy is for uni-lateral States. The old way of having a major people and a minor people in a State of various nationalities is reactionary. In many senses the multi-national ideal represents a higher ideal, more modern and more hopeful than even the uni-national sovereign State. There is no prospect of peace in a country where there is a dominant people and a subordinate people. Parity in a multi-national country is the only just relationship between the peoples. This is the progressive conception. It is a noble goal to which the youth of multi-national

countries can be taught to give their enthusiasm and their energies.

Moreover, it is fatuous to think that the complicated Palestine situation can be settled by force of arms. If one people were to conquer the other today, this would leave a legacy of hate for generations. It is equally fatuous to think that either people can subdue the British Commonwealth through guerilla tactics or revolution.

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Instead of fighting on two fronts, as is too often the case today, the two peoples must be helped to try the ways of understanding and cooperation. This is perfectly possible. The common interests of both peoples in all walks of life are numerous and can be developed. There is no basic racial antagonism. The Jews and the Arabs are the sole descendants of the great Semitic peoples of antiquity. Together, they can not only develop the Semitic East, but they may be able once again to bring profound spiritual messages to a world now so deeply in need of spiritual regeneration.

The Hebrew Committee recently came out for the establishment of a provisional government in accordance with the revolutionary traditions of other countries who fought against England, such as Ireland and others.

The latest events in Palestine demand immediate action. The struggle in Palestine demands immediate support and a unity of forces. The British must meet a mighty resistance not only on the battlefield but also on the field of politics. We must and can mobilize the political forces here in America and elsewhere. We must and can obtain the aid of the representatives of the Government of the United States and of other governments who are in sympathy with our struggle and who understand that there can be no freedom in this world so long as Britain is strangling Hebrew freedom. We must provide greater means for our brave fighters in Palestine who are giving their lives for it.

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All this can be attained through the only effective instrument—a provisional government which will speak in the name of Palestine and the remaining Hebrews in Europe, which will raise our prestige, create for us a political status among the nations, and give us a place on the council of the United Nations.

We want to make it clear that the Hebrew Committee of National Liberation does not seek to become the provisional government. It makes no difference to us if Dr. Silver would stand at the head of such a government. Should Dr. Silver be willing to do this he would in this respect be following the example of Brooklyn-born Irish patriot and fighter for freedom, Eamon de Valera, president of the Irish Free State. Rabbi Silver would naturally also follow de Valera's example in giving up his American citizenship.

And we have nothing against Ben-Gurion in the foreground of a Palestine government-in-exile—so long as such a government is established.

A PROVISIONAL GOVERNMENT FOR PALESTINE

By PETER H. BERGSON

Chairman, Hebrew Committee of National Liberation

TWO years ago the Hebrew Committee of National Liberation declared that the British Government was preparing to liquidate the rights, the achievements and the hopes of the Hebrew people in Palestine—that the British Government represented a foreign and inimical power, and that Palestine is a country occupied by a tyrannical enemy who daily commits acts of shame and crime.

The Hebrew Committee warned the Zionist leaders, as well as the Jewish masses, that the old, worn, intercessionary servile pro-British policy that was being followed would lead to misfortune and catastrophe. The Committee also proposed a plan of action which, had it been adopted by the Zionist leadership, would have solved the tragic Palestinian

problem. Our warning was ignored, and the breakdown which we predicted came about.

The British Government tore off its mask and declared war against the Jewish people.

What then must be our immediate reply to Britain's open, brutal declaration of war?

There can and will be only one reply: the establishment of a provisional government for Palestine which will speak and act in the name of Palestine and in the name of the majority of the Hebrews in Europe who, according to their status of homelessness, their tragic position as well as their personal desires, must be regarded as citizens of Palestine.

The Palestine Government-in-Exile should consist of members of the Jewish

THE CASE FOR THE PARTITION PLAN

By JACOB FISHMAN

Noted columnist of the "Jewish Morning Journal"

THE renewed controversy in Zionist circles about the desirability of a partitioned Jewish State in Palestine, should be viewed against the background of Zionist events in the past decade, beginning with the Arab outbreaks in 1936.

Any notion that there is in the Zionist movement a faction, or a party, dedicated to partition as a program, or as the best solution for the Palestine problem, in the sense of those who favor bi-nationalism, is erroneous and should be dispelled at once. There is no party or faction in Zionism which makes partition its ultimate goal.

The possibility of partition as the way out of the present impasse between the Jews, the Arabs, and the British in Palestine, has taken root, however, in all the Zionist parties, excepting those who preach bi-nationalism as the solution. There are pro- and anti-partitionists in each of the three large parties, the General Zionists, Labor Zionists, and Mizrachi. It should be noted also that the idea of partition has recently penetrated the Hadassah, where it was taboo for a long time.

There is nothing new in the idea of partition. It was originally advanced, not by Zionists, but by a Royal Commission of His Majesty's Government, under the chairmanship of the late Lord Peel, shortly after the Arab outbreaks of 1936.

A word of explanation is in place about this Commission and its report, rendered to Parliament in July 1937.

There have been many British commissions in the checkered career of the Jewish National Home, but only one Royal Commission, which lent to the findings of the Peel Commission great weight and prestige. It is fair to state also that the Peel report was the first that gave a fair appraisal of the Jewish case. It was also very exhaustive, containing 404 closely printed pages, with maps and appendices.

After proposing a number of changes in the Palestine administration, and some recommendations for the improvements

of Arab-Jewish relations, the report admitted that these recommendations were only palliatives and did not go to the heart of the problem. In a prefatory chapter to its final partition proposal, entitled "The Force of Circumstances," the report pointed out all the factors militating against any other solution but the dividing of Palestine into two independent states, a Jewish and an Arab, the latter to be combined with Transjordania.

I shall have more to say about the Peel report. What I want to emphasize now is that many Zionists have adopted the Peel report declaration that the "force of circumstances" pointed to partition as the only solution in the tragic deadlock.

As is well known, the Zionist Congress at Zurich, in August 1937, parried the Peel plan of partition, not because of its opposition to the principle of partition, but because it was convinced that the size of the Jewish State, indicated by the report, was too small for the Jewish needs. It therefore rejected the Peel frontiers as inadequate for the Jews, but authorized the Executive of the Jewish Agency to negotiate with the British Government on the basis of a larger Jewish State within the framework of partition. It specifically objected to the exclusion of Jerusalem and a part of upper Galilee from the proposed Jewish state.

The majority for this resolution was fairly large. The opposition came principally from the late M. M. Ushishkin and the Mizrachi, who had religious scruples about the division of the historic Palestine boundaries of King David's reign.

It is interesting to note that the American General Zionists, who started out to the Zurich Congress with an almost unanimous condemnatory resolution of any partition plan, underwent a change of heart in Zurich, and voted almost unanimously for the resolution.

Unfortunately, the British failed to implement the recommendations of the Peel report. They appointed what was to be a "technical commission," to deline-

ate the proposed borders, and report on the economic and financial questions connected with a partition plan. This new commission, known as the Woodhead Commission, arrogated to itself the power to judge whether partition was physically feasible or not. Its report stated that partition was not feasible. The hoped-for negotiations between the Jewish Agency and the British Government never materialized.

Now what was it that prompted the Executive of the Jewish Agency, at its recent protracted sessions in Paris, to return to the partition plan, indicating that it was prepared to consider at the London Conference of Arabs and Jews a proposal for a "viable Jewish State in an adequate part of Palestine"?

I believe that the best explanation of the action of the Executive, which was adopted by a vote of fourteen to one, with two members abstaining, is to be found in the letter sent, under Dr. Chaim Weizmann's signature as president, but which was drawn up by the whole Executive, to the British Colonial Secretary, George Hall, on September 4. Dr. Weizmann wrote:

" . . . The present difficult phase of the Palestine problem is mainly due to the White Paper of 1939, which has been condemned by the foremost statesmen of Britain and by the permanent Mandates Commission as incompatible with the mandate. The Balfour Declaration applied the policy of the Jewish National Home to the whole of Palestine, east and west of the Jordan. In view of the plight of the Jewish people and the world situation, the Jewish Agency has decided to make a supreme sacrifice in order to facilitate an immediate lasting settlement. We accordingly inform you, the Foreign Secretary and the Government of the United States, of our readiness to discuss a scheme of a livable Jewish State in an adequate area of Palestine. What this decision, involving new territorial sacrifices for the Jewish people, means will be appreciated when it is recalled that already, in 1922, the Eastern part of Palestine, Transjordania, was excluded from the scope of the mandate referring to the Jewish National Home, thus reducing the area of their operation by two-thirds. Beyond the scheme proposed by us, no Jewish representative could go without being repudiated by the Jewish people."

We are therefore unable, as we informed you and the Foreign Secretary, to accept the Federation plan outlined by the Lord President of the Council in Commons, July 31, as a basis for discussion. That plan would deprive the Jewish people of their rights under the mandate in 85% of Western Palestine. It does not provide for genuine self-government and does not secure freedom of Jewish immigration and settlement. Establishment of a part of a Jewish State in a part of Palestine was first proposed by the Royal Commission in 1937 and accepted in principle by the Government of that day. The reasons put forward that time are no less powerful today."

From this it is evident that the controlling factors in the proposal of the Jewish Agency were: the immediate start of a large-scale Jewish immigration to Palestine, prevention of a further deterioration of the homeless Jews in the displaced persons camps of Germany, Austria and Italy, and the return of peace to Palestine. The immediate moving of Jewish immigrants in large numbers to Palestine was made a prime condition of participation of the Jewish Agency in the London Conference, now adjourned until December 16.

The Executive of the Jewish Agency acted with the full knowledge and conviction that Britain would never consent to permit large-scale Jewish immigration to Palestine without first settling the political status of Palestine, or accepting a basis for such a political settlement. The Executive also took its decision only after hearing passionate and heart-rending reports by its Palestinian members. The venerable Rabbi J. L. Fishman, who had opposed partition in 1937, moved the meeting to tears when he declared that it was a question of saving the remnants of the Jewish survivors from the Hitler holocaust, and that this took precedence over all other considerations. The American members of the Executive voted solidly for the resolution.

What does the Executive mean by a "viable Jewish State in an adequate part of Palestine"?

Specifically, the Jewish Agency proposal gives as its irreducible minimum the Peel partition plan, providing for the whole of Galilee, plus the Negeb, or the Southern desert country separating Palestine from Egypt, and including

treaty rights for a British military base in part of the Negeb.

The Negeb, which is larger than the whole of Western Palestine, holds out much promise for Jewish colonization. Only the other day Jewish pioneers put up eleven new settlements there in twenty-four hours.

The Jewish Agency proposal is being attacked on various counts. There are some who still stick to the Biltmore resolution, namely an undivided Jewish Commonwealth in Palestine. I am afraid that these people fail to take into account blunt realities. There cannot, of course, be a Jewish commonwealth in the whole of Palestine without a Jewish majority. And, sad as it may be, there is no prospect for a Jewish majority in the whole of Palestine in the foreseeable time. Of the Jews in Europe there are left but one and a half millions, excepting those in Russia and Great Britain. Of this number there are about a half in what we term emigration countries, namely, Poland, Rumania and Hungary, including the two hundred thousand in the displaced persons camps. But the Jews in the emigration countries are being prevented from emigrating because of Russian pressure. The question therefore is: Where is the Jewish majority to come from, even if the impossible is to happen and we are to get the whole of Palestine —which, to my mind, is a vain hope?

But, as I said earlier in this article, it is clear beyond any shadow of doubt that Britain will go to any extreme to prevent large-scale Jewish immigration into Palestine without a political settlement first of what it calls the "constitutional question." Even the non-Zionists, who until recently opposed a Jewish State and stressed only open doors for Jewish immigration in Palestine, are now convinced of it. It is this conviction which prompted men like ex-Justice Proskauer, the President of the American Jewish Committee, to fall in line with the proposal of the Jewish Agency for a Jewish State in part of Palestine.

There are some who quibble about the "legality" of the decision by the Executive in favor of partition. They rate the Biltmore resolution above the clear decision of the Zurich Congress, which was never rescinded.

The answer to these quibblers is, of course, that, in the interim between

Congresses, the Actions Committee wields full authority. The Actions Committee has not censured the Executive for making its proposal, though it has prescribed other conditions prior to the entering of the Agency to the London Conference.

However, this objection has now become invalid, because of the adjournment of the London Conference until December sixteenth. In the meantime the Zionist Congress will have met in Basle and finally decided either for, or against, the partition proposal. I am inclined to believe that the coming Congress will ratify the decisions of the Executive and the Actions Committee.

I have no concern here with the question of domestic political jurisdiction, raised by the Zionist Organization of America in its relations with the Jewish Agency, as well as with the strictures made by it against some actions of Dr. Nahum Goldman. The question of jurisdiction will be straightened out, and Dr. Goldman is well qualified to defend his actions, or to admit certain errors. However, these things have little to do with the core of the question.

That the idea of partition is quite strong among the leading parties is evident from the fact that the criticism by Dr. Abba Hillel Silver was directed chiefly to methods of introducing its proposal than to the proposal itself. Dr. Silver is of the opinion that the partition proposal should have come from the other side, either from the American Government, or from Britain itself. Otherwise Britain will attempt to whittle down further our demands.

There may be some merit in Dr. Silver's criticism. However, we could not wait too long in a vacuum, especially after Britain stuck to the Morrison-Grady Federation plan as a basis for negotiations.

The Joint Palestine Commission went on record against partition, and could not reverse its decision at our request. The American government would not initiate such a proposal unless it came from the Zionists. And so the best thing under the circumstances was a forthright declaration by the Zionists, as a counter proposal to the Morrison-Grady plan.

It is interesting to recall that the Peel report took up a Federation plan, which

it termed the "cantonization plan," and rejected it with the declaration that it "does not settle the question of national self-government." It said truthfully:

"Cantonization, in sum, presents most, if not all, of the difficulties presented by partition without partition's one supreme advantage—the possibility it offers of eventual peace."

The Peel report, by the way, warned the British government that a *status quo* could only lead to a rigorous system of repression, something which we are now witnessing in a tragic way.

In conclusion, we should cite here advantages to the Jews of a Jewish State in a part of Palestine that the Peel report visualized:

"Partition secures the establishment of the Jewish National Home and relieves it from the possibility of its being subjected in the future to Arab rule.

"Partition enables the Jews in the full-

est sense to call their National Home their own: for it converts it into a Jewish State. Its citizens will be able to admit as many Jews into it as they themselves believe can be absorbed. They will attain the primary objective of Zionism—a Jewish nation, planted in Palestine, giving its nationals the same status in the world as other nations give theirs. They will cease at last to live a 'minority life.'

It is this last statement that made many former opponents of partition pause and think whether, if we had a partitioned Jewish State before the second World War, we could not have saved the lives of hundreds of thousands of Jews from the Hitler charnels.

It is now up to Britain whether she will take belatedly the advice of better and juster statesmen than Bevin, namely Lord Peel and his colleagues on the Commission.

greater or lesser degree everywhere, will be decreased or even caused to disappear by the re-emergence of a national Jewry. Certain it is that the desiccated, spiritual and Hebraic-cultural life of Galuth Jewry will be reinvigorated and renewed from the well-springs of Palestine. To speak, therefore, of a provisional government in Palestine which excludes non-Palestinians from interest in and from participation in its deliberations and decisions is worse than mere folly. If the *Rosho* of the *Hagadah* was wicked because he voluntarily separated himself from the community of Israel, how much more wicked is a plan that separates Jews into two classes and excludes one from the opportunity of serving and saving the other. Again, it is obvious that the proposal is cynically absurd from the legal point of view. The Jewish Agency is recognized by international law and has the important status which comes from such sanction. To seek to substitute for a legal body a government which rests only, if at all, on the consent of a handful, is a visionary project which can enlist the sanction only of zealots who are not trammelled by the responsibilities of office.

One can speak with greater respect of, but at the same time with equal disbelief in, Dr. Magnes' proposal for a bi-national Jewish-Arab state. Dr. Magnes' services to Jewry entitle even his mistakes to the tribute of belief in their sincerity. Yet, the bi-national state is obviously a mistake: a mistake in concept and what is worse, perhaps, a mistake in its estimate of possibility. Let us forget for a moment the injustice which it does to the immemorial dreams of the Jewish people. Let us forget that in essence it tears out of the Jewish soul the prayer *L'Shana Habaah B'Yerushalaem*. We might even forget that Dr. Magnes is wrong when he says: "we regard the Arab natural rights and the Jewish historical rights as, under all the circumstances, of equal validity." (It is difficult, nevertheless, to forget that such rights as the Arabs have are due entirely to Allied might in World War I; that the liberation of the Arabs from Turkish dominion was accompanied by a grant to them of lands in the Near East numbering millions of square miles, and setting up states much more than sufficient in extent for all the Arabs throughout

AN ANALYSIS OF DIVISIONS

By WILLIAM I. SIEGEL

THE various substitutes which have been offered for the establishment of a Jewish Commonwealth in Palestine are all examples of the dangers inherent in the departure from first principles. They are, in many cases, proposed by their Jewish adherents in sincerity and good faith; yet, they are surrenders of sound legal rights. Almost without exception they proceed from an acceptance of defeat as an established fact and then travel from this illusory premise, by a process of companion illogic, to an unnecessary and disastrous conclusion. In fine, we have no faith in the rightness or the practicability of the Bergson Revisionist proposal for a Palestine Provisional Government or in Dr. Magnes' bi-national Jewish-Arab state, or in the latest partition scheme. They are, in our opinion, nostrums and panaceas which, far from curing the ills from which Jewish life is suffering to the point of affecting the very body of its existence, will surely aggravate the disease to the lasting damage, and perhaps final destruction, of the subject.

The Provisional Government idea can be summarily dismissed. Its central core—that only Palestinians have an interest

in Palestine and only they have a right to speak with reference to the problem—denies past history, distorts present fact and is false to the prospect of the future. Only a short twenty-five years ago Palestine Jewry numbered 50,000 people. Today that number is twelve-fold greater. At the beginning of the second quarter of this century Jewish property and achievement in Palestine was, at least by comparison with its present condition, non-existent. That change and increase—that outstanding modern miracle of growth and accomplishment—was the work of *all* Israel. It was the fruit of the physical labor of the Chalutzim; but it was, at the same time, a fruit which was watered by the love, devotion and contributions of Jews in all parts of the Galuth. This participation gives Galuth Jewry a right to be heard in the counsels affecting the disposition of the present and future of Palestine. Nor is it true that that future is intended to be a blessing only to the Yishuv in the land itself. Many of the problems of Jews all over the world will be solved by the existence of a Jewish Commonwealth in Palestine. There is firm reason to hope that the anti-Semitism which is the bane of Jewry, in

the world.) What it is not possible to forget is the futility of his proposal. Nothing that has happened in the last twenty-five years is valid warrant for his assumption that Arabs will agree to a bi-national state. The same *effendi* who, as the mouthpiece of the British Colonial Office, have created the straw-man Pan-Arab League and who refuse to concede the legal or historic validity of the Balfour Declaration or the Treaty of San Remo will certainly refuse to recognize the pacific nature of Dr. Magnes' proposal and will equally certainly reject it as a basis of compromise. Such a proposal, if seriously advanced by any Jewish body authorized to speak for Jewry, will do no more than weaken the position of the Jew in Palestine. We, who know Dr. Magnes, are sure that his plan is motivated by a sincere desire for peace. The other side, however, will twist peace into cowardice, with the result that the Arab aggressors will be emboldened to further and worse aggressions and their British paymasters will but seize upon the offer as additional proof of Jewish disunity. Nor does it advance rational discussion of the problem to point to the disparity in populations. It is, of course, at present, an undeniable fact that the Arabs outnumber the Jews in Palestine. Those familiar with the reason for such excess can not accede to the argument that it is in itself a determining factor in the solution of the problem. From the very beginning of the Mandate Arabs have been permitted to come into Palestine from all parts of the Near East without let or hindrance, while Jews have been quotaized with a severity that found its ultimate wickedly logical expression in the White Paper. It is not law or equity or statesmanship to urge now that the Jews shall have their fate determined by the very factor which has always been the cause of their trouble or that the Arabs should be permitted to benefit from the unjust enrichment which came to them through this policy of exclusion. Rather it should be urged by and on behalf of the Jews that both the British and the Arabs are morally and legally estopped from making an advantage out of those affirmative misdeeds of the British which more than incidentally reacted to the undue advantage of the Arabs.

We come then to partition—that last

development in the long history of whittling down Jews' rights in Palestine. As has been pointed out in a companion article, the first British proposal for partition was made in 1937 by the Peel Commission. The proposal recently made by the Anglo-Jewish Sub-Cabinet Committee differs from the proposals of the Peel Commission only in the degree to which Jewish rights have been further restricted. We are now offered approximately 1500 square miles of that Palestine which remains after the illegal dissection of the country through the creation of Trans-Jordania. It has been proposed that we content ourselves with approximately 1/30th of biblical, and 1/15th of present, Palestine. No one has argued that there is a justification for such a division of Palestine which gives to the Jews the minimum portion, to the Arabs a larger portion which they do not need in view of the existence of other Arab kingdoms, and to the British a military base to which they are not entitled from any point of view. The partition plan is imperialism and power

of the great leaders of the Zionist cause is reported to be in favor of partition because he witnessed the sad spectacle of a nine-year-old child whose whole life had been spent in a concentration camp. Another leader is reported to favor the proposal, however reluctantly, because of the dangers which attend the daily life of the Yishuv. Of a third it has been said that he fears the breakdown of the Yishuv's morale and is, therefore, forced to be for the acceptance of the partition plan. These sentiments may do credit to the heart of the gentlemen in question. We cannot avoid the feeling, however, that in accepting the authority vested in them as members of the various bodies dealing with the Palestine problem, they have surrendered their right to indulge in these emotions. While it is true that the child of the concentration camp is a reality, no one has the right to surrender the claims of future Jewish generations because of the emotional impact of the fate of concentration camp children. And just as certainly as we can be sure of anything in the future, can we be assured of the fact that the acceptance of partition today means the surrender of opportunity for children yet unborn, who far outnumber those who have stirred our pity. The very physical insufficiency of the territory allocated to Jewish Palestine is a guarantee of the sad truth of this assertion. Fifteen hundred square miles (or anything comparable to it) will mean that within several generations the Jews of Palestine will be cramped within a legally authorized and voluntarily accepted ghetto. We are told that that disastrous result can be avoided by future dealings with the government of the proposed Arab State. This is a vain will-o-the-wisp. It may be that the Arab State will be ruled in the future by an enlightened majority of the Arab population—but it is not very likely that this will be so. So far, during all recorded Arab history, domination has been exercised by the feudal *effendi*. It is not only unrealistic, but blindly chancetaking to base the estimate of Jewish expansion on a consent, the probability of which is belied by all past history. Moreover, we do not agree with the belief that the morale of the Yishuv is breaking. If anything, it appears from day to day to be mounting; and the determination of Palestine Jewry to withstand

SYLLABLE OF LIGHT

By Orian DePledge

THERE is a dawn to sever night
That lurks in Jewish eyes,
A syllable of light may enter there.
We would bring flame
Snatched from a falcon's eye
To rend this night—
To burn the dark away.

politics in its nakedest form. It is so obviously vicious and unjustified, and so completely without sanction and warrant that the British have advanced it without a word of explanation, and the gullible Americans who have fallen for the proposal have been forced to justify it only on the grounds of expediency. The question for the Jewish world is whether the compulsion of present-day circumstances is such that, from either the immediate point of view or the longer point of view, it is expedient for us to accept a partition of Palestine. This writer is of the firm opinion that nothing justifies the surrender of the Jewish birthright for this mess of potage. One

the aggressions of the British becomes daily more adamant. At the very time when British soldiers are destroying Jewish villages, confiscating Jewish arms and selling them to Arab freebooters, the Yishuv sets up new communities as proof of its defiance.

The proposal for the acceptance of partition, however reluctant, is further based on a so-called realism. It is asserted that it is a strategic necessity for Great Britain to remain in Palestine indefinitely, now that she is being ejected from Egypt and is about to be evicted from India. That we believe to be true, in so far as British wish is concerned. That it will continue to be true through the acquiescence of the rest of the world by no means follows. There is a tribunal before whom the Jews can place their case. True enough, we have had but little success up to now in our contacts with the United Nations. To assume that British imperialism will be permitted to continue rampant without the interference of other strong nations in the United Nations is, however, to consign the world to a permanent regime of force and unreason. All indications presently operative are to the contrary; and we who are not realists in the cold, practical assessment of men who cannot see beyond today into tomorrow, refuse to believe that international justice is a permanent impossibility. We see an unrest, even in England, with the policies of the Labor Government and we believe it to be completely possible that the British people, when the right and propitious moment arrives, will repudiate that Government and all its misdeeds. Further, one of the major reasons for the impunity with which England has acted in Palestine is American support of the British Empire. That support is, we think, based on a desire to preserve the benefits of British democracy. At present, it is mistakenly assumed that it must carry with it an American partnership in the maintenance of British imperialism. Wiser counsel may make those charged with our foreign policy see that commitment to the one does not involve a slavish support of the other. When that day comes and American authority says to the British: "You can no longer maintain the limits of the British Empire by the enslavement of other peoples or

the deprivation of any legal right from any group," then Jews, too, will be the beneficiaries of a new order.

At any rate, those who oppose partition are firmly of the opinion that the rights of the Jewish people arising out of the Treaty of San Remo have a legal sanctity to which is added the sanction of utter and dire necessity. No generation is empowered to cede any of these rights. It is a serious responsibility for any Jew to say that at this late day we must give up that which only twenty-

five years ago the world guaranteed to us. Those who oppose partition refuse to be part of any such assent and reject such responsibility. Rather do we feel that the necessities of this and coming generations make an insistence upon our rights imperative. To that feeling is added the basic certainty that sooner than later the aggressor will be rebuked by the moral judgment of the world. The disposition of Palestine is the touchstone of all pretensions to international morality. We are willing to trust in the future.

"Operation Land"—Palestine Settlement on the Heroic Level

OPERATION LAND," long and carefully planned by Jewish groups in Palestine as the next phase of Jewish resistance to the British policy of restricting Jewish immigration and land acquisition, was carried out successfully, when more than 1,000 Jewish settlers, including 300 girls, arrived in 200 trucks in the Negev, the southern desert part of Palestine, and established twelve settlements in the strategic district which the British had reserved for themselves under the "federalization plan."

This is the largest colonization project ever carried out by Jews in Palestine in a single day. A Jewish Agency spokesman, calling it "a perfectly legal action," announced that the settlements were laid out on about 21,000 acres of land belonging to the Jewish National Fund. He placed the cost of the settlements, including the land, at nearly \$3,000,000. Asked why the move was not announced beforehand, he stated that the reason had been to maintain "security silence."

Although it is understood that the government is not planning any action against the new Jewish settlements, the settlers are erecting strong fences around the colonies. The government, it was authoritatively stated, does not object to settlements established on legally held land, provided they do not endanger security.

The new settlements, established from dawn to dusk, lie in the area between Hebron and the Sinai peninsula. The settlers, mainly youths among whom were many ex-servicemen, worked energetically erecting wooden huts and started building construction. They intend to

start immediately on large-scale irrigation.

Neighboring Bedouins and Arab villagers received the new Jewish settlers in a friendly fashion. They presented the customary gifts to the new arrivals, including a small amount of water, expressing the hope that the settlers would soon be able to bring water for themselves and their neighbors to the Negev.

Local police visited the settlements and helped in various ways. In the evening, the settlers celebrated with festivities and dancing. All over Palestine the Jews were jubilant at the good news which broke the routine of bombs and explosions and signified the turning to practical and constructive work.

The establishment of the twelve settlements came as a result of three years of patient and laborious planning, which included testing the soil and studying the climate, the dew, rainfall and other factors. The study culminated in the final decision to proceed with settling of Jews in an area which hitherto had been inaccessible because it had not been fully explored.

The actual preparations started three weeks ago amidst absolute secrecy. At dawn of the appointed day a long column of trucks, water tanks and trucks loaded with building materials, foodstuff and personal belongings of 1,000 men and women moved from five different bases, all in the south, to their destination, surprising the semi-nomadic Bedouins they passed on the roads. Arriving at the assigned spots, the settlers and volunteers who came along with them to assist in the settlement, immedi-

[Continued on page 27]

MR. ABRAMS glanced at the clock again.

"Today he has to come late," she said impatiently. "The whole week on time, but not today. Today he has to come late."

Mr. Abrams said abruptly, "So five minutes more we'll wait. Then we will positively eat—here or not here."

"All right, all right," Mrs. Abrams answered. "So what's the use to get so excited?"

"A boy should know he should have a little respect for his family. He don't respect himself as a Jew, all right. But for his father and . . ." He broke off as the door opened. "Well, Mr. Vanderbilt," he greeted his son. "You need maybe an engraved invitation to come home, hah?"

"Never mind the talking," Mrs. Abrams said. "Sammy, please. Go wash. Supper's on the table already."

"Where's the fire?" Sammy complained. "Give a guy a chance to get in the door at least before you all start yelling."

"Yelling? I'll give you yelling." The vein in Mr. Abrams' forehead throbbed with anger. "You don't know I have to go to *shul* before dark? You don't remember it's Yom Kippur?"

"I'm sorry, Pa," Sammy said placatingly. "I got stuck in the office on a last-minute job. I'll be right in. You start without me."

"We waited so long, we can wait another minute," Mr. Abrams rumbled.

They sat down at the table, where they ate hurriedly, but well.

"Eat," Mrs. Abrams warned her son, "because tomorrow positively will be no food in this house."

"Now, Ma," Sammy said, "you know I don't fast."

"What you do on the outside, that I can't stop you," she replied. "But while you're in this house, when it comes Yom Kippur you'll fast."

"Oh, for crying out loud," he said. He caught his father's look of disapproval. "Listen, Pa," he argued, "you know the reformed Jews eat on Yom Kippur? You saw yourself, they even ride to *shul* in their cars. What do you think of that?"

"I think," his father returned quietly, "that a person should be what he is born to be."

"The trouble with you is," Sammy charged, "you're old-fashioned. You're shackled by religion. Do this, don't do that! Laws. Rules. Regulations. Times change, Pa."

Mr. Abrams put down his knife and fork.

"So times change?" he inquired. "And you don't like rules and regulations? Tell me, Sammy, in this world you don't have laws? Laws where you can park, laws where you can build, laws where you can . . ."

"Who's talking about that? Where's the connection? Naturally you have to have those kind of laws. There's a reason for it. I'm talking about religion, so don't change the subject."

Mr. Abrams resumed eating. "There is a reason for everything," he said. "But you want to know only what you want to know, nothing else. You want to be free. But from what? And for what? That you don't know. Because you have nothing inside. By you the head and the heart, always they fight."

"Jake, please," Mrs. Abrams intervened. "Now is no time for discussions. Now is time only to eat. You want to be late for *shul*?"

Mr. Abrams rose. "I'm finished already," he said. He left the kitchen, but returned in a moment wearing his coat and hat. He spoke to his son, sadly, "So it's hard to be a Jew, hah, Sammy?"

The boy flushed with an embarrassment tinged with anger.

"I can't say it's any pleasure," he snapped, and went hastily to his own room and slammed the door shut.

"You and your questions," Mrs. Abrams said hostilely, but her eyes caught his in unwilling understanding.

At six o'clock the next morning, the bell rang gratingly. Sammy turned over in bed, but slipped back into sleep when he heard his mother pattering to the door in her soft slippers.

"Who is it?" she cried, trying to peer through the opaque glass top of the front door.

ROOTS

By ETHEL ROSENBERG

"Does Sam Abrams live here?" came the muffled answer.

"Who wants him?" she asked suspiciously.

"I'm a friend of his, from out of town."

"Just one minute," she said. She pulled her robe tighter, and smoothed her hair before opening the door. "You'll have to excuse me," she said apologetically. "So early in the morning, I'm not expecting company."

He smiled at her. "I'm sorry to arrive so early. I made better time driving than I expected and Sammy insisted I spend a whole day with him before I go up to Maine."

"Sammy knew you were coming today?" she said, puzzled.

"Well, actually I thought I'd be coming through on the week-end, but as I wrote Sammy . . ."

"So he probably didn't get your letter, because to me he didn't . . ." She caught his look of embarrassment, and patted his hand. "Nu," she chuckled, "so it will come today yet. Wait and see. Come in. Come in," she urged warmly. "I'll go wake up Sammy." She led him into the living room. "Make yourself comfortable. Meanwhile I'll go wake up Sammy." A sudden thought occurred to her. "You'll excuse me, but I don't think I know your name."

He smiled at her. "I'm Jonathan House." He paused expectantly.

"Jonathan House?" she mused. He saw the name conveyed nothing to her.

"From Virginia," he added. "Sammy came down there on vacation last summer, remember?"

"From Virginia?" she cried. Light broke. "Oh, you're Sammy's . . ." she was about to say "Gentile friend" but said instead, "friend from the South."

"That's right."

"I'll go get Sammy," she said.

Sammy came bursting in.

"Johnn'l Put 'er there, pal." The two friends shook hands enthusiastically.

"What happened? I didn't expect you before Saturday."

"Well, I'll tell you, Sammy," Jonathan began, but Sammy interrupted.

"You must be starved. How's about a cup of coffee, and some eggs. No bacon," Sammy grinned, "but some good rye toast."

"Sounds good," Jonathan admitted. "As a matter of fact, I planned on having breakfast in the neighborhood when I drove in, but I guess it's too early. All the places are closed."

"Today will be closed anyway," Mrs. Abrams put it. "Yom Kippur"

"Our Day of Atonement, Mom means," Sammy said.

"Isn't this a fast day for you?" Jonathan asked.

Mrs. Abrams said, "Yes." She paused. "Johnny . . . you don't mind I should call you Johnny?"

"Please," he said. "I'd be offended if you didn't."

"I myself," she said, "won't make you the breakfast. Not that it wouldn't be for me a pleasure, you understand. But today I can't do it. I'll show you where is everything, and if you don't mind, please, to make it yourself . . ." She thought, "All I need is to have coffee smelling from the house, on Yom Kippur yet."

"I'll fix it for him, Ma," Sammy said.

"Just a minute," Johnny interrupted. "You'll all be fasting today, am I right?"

"Only until time for supper," Mrs. Abrams said. "When they blow the . . . Sammy, what is it in English?"

"The ram's horn."

"When they blow the ram's horn, so we'll have supper. But not before."

"In that case," Johnny said, "I'll fast until then, too."

"I wouldn't hear of such a thing," Mrs. Abrams said positively. "In my house, thank God, my guests don't starve."

"I should say not," Sammy said.

"Come now," Johnny said lightly. "What does it amount to? Only two meals. I've missed breakfast and lunch before, believe me. Nope. Today I fast."

Mrs. Abrams and Sammy stared at each other.

"Tell you what, though," Johnny suggested. "I wouldn't mind washing up a bit, and taking a nap. I'm groggy for sleep. And I'll bet you folks would be glad to get back to bed."

"Wait, I'll give you a clean towel. Sammy, give him a pair pajamas. I'll put a clean spread on the bed . . ." Mrs. Abrams hustled about. This was clearly her department.

"Come on in here," Sammy said. He led the way to his room, and closed the door.

"That was a nice gesture, Johnny," he said. "It tickled Mom. She'll be telling all the neighbors now what a fine boy you are. Kidding aside, though, there's an all-night diner about twenty, maybe thirty blocks from here. I'll get dressed, and we'll hop over . . ."

"No," Jonathan said.

Sammy ran his hand through his hair, puzzled.

"I don't get it," he said honestly.

"Forget it," Jonathan smiled. "Where do I wash?"

They fell to supper ravenously. Mrs. Abrams watched them with enjoyment.

"It's good, no?" she asked, in appreciation of her own excellent cooking.

"Good? If I eat another thing," Johnny declared, "I'll just bust wide open. But I can't seem to stop," he sighed.

Mr. Abrams waited impatiently to continue a conversation he had begun earlier with Jonathan.

"To continue," he said, oblivious of the glance his wife sent in his direction, "I feel like this. A man has got to have roots. In this country, you go to school, you learn what America is, what America was." Sammy frowned at his father's sing-song deliverance of his words. "They give you a feeling for roots, a feeling for . . . a feeling for . . ." Mr. Abrams slapped his forehead with his palm. "So what is the word I want?"

"Tradition?" Jonathan suggested. Mr. Abrams looked at him gratefully.

"You see how he knows?" he said to the others. "Tradition. That's the word. A fine word. With fine meaning. Tradition. It gives you the feeling that yesterday, today, tomorrow—they're all tied up together. What is it?" he asked, warming up to his favorite subject, "that

holds the Jews together? Tradition. Some people say too much rules and laws, too much regulations," he looked hard at his son. "But . . ."

"I don't believe in religion," Sammy put in shortly. "It separates people."

"I don't think I agree with you," Johnny said. "It isn't a man's religion that sets him apart. It's his neighbor's intolerance of his religion that does that."

"Aha!" Mr. Abrams cried. "Now we're getting some place."

"Jake, please, your tea is getting cold." He brushed aside his wife's interruption.

"My boy Sammy," he said, "was born in this country. Comes Thanksgiving, he wants turkey. Comes the Fourth of July, he wants fire-crackers. The American traditions, that he likes. Mind you, I like them, too. I am also an American," Mr. Abrams said proudly. "I have my citizenship papers. I vote. I . . ."

"So?" Sammy asked.

"So why the Jewish traditions you don't keep?" That boy," he told Jonathan, "never puts his foot inside a synagogue. Isn't that a terrible thing? You go to your church, don't you?"

Jonathan nodded.

"I knew it," Mr. Abrams said.

"I'll tell you why I don't go to the synagogue," Sammy said passionately. "You go to the synagogue, what do you see? The old men sitting around, talking business. The old ladies gossiping about their neighbors. There's so much talk they always have to pound the gavel and yell for a little quiet. What kind of a religion do you call that? You go to a church, you don't see anything like that. It's quiet. It's peaceful. It's respectable." Sammy glared at his father.

Mr. Abrams said softly, "So. Now we first hear the truth. You're ashamed, Sammy."

Johnny cleared his throat.

"Look," he said awkwardly. "I don't want to butt into something that isn't any of my business, but I think you've got the wrong angle, Sammy. Did you read Maugham's 'The Razor's Edge'? No? Well, there's one brief part there where the hero of the book enters a temple. Some place in the Far East, I don't remember exactly. Anyway, at first he's pretty much disgusted. The people

[Continued on page 27]

"Peace of Mind," by Joshua Loth Liebman. Simon and Schuster.

THIS volume by the distinguished Rabbi of Temple Israel in Boston has won the acclaim of readers throughout the country. Immediately after its publication it became one of America's "best sellers," and has continued to enjoy that popularity to this day.

In these troubled days people yearn for peace of mind more than ever. Dr. Liebman endeavors to satisfy that need. As a religious leader he shows the role that religion—if properly understood—can play in conferring upon the human being this priceless blessing. But he goes a step further. As a psychologist, specializing particularly in the comparatively new science of psychiatry, he proves what an important contribution this science can offer if peace of mind is to be attained. He makes it emphatically clear that each of these fields of knowledge is essential; that one is complementary to the other; if inner peace is to grace the life of man. Rabbi Liebman offers numerous examples to prove his thesis. His advice is sound, and if followed would undoubtedly help many a frustrated person to master his life and to be at peace with himself. Dr. Liebman writes with ease and lucidity, so that reading this book is not only a beneficial but also an enjoyable experience.

Avodas Yisro-el, "Sabbath Morning Service"—for Cantor, Congregation and Choir. By Rabbi Israel Goldfarb.

THERE are very few men in American Jewish life who have made such a notable contribution in the field of Jewish music as has the author of this new and most interesting volume. Rabbi Goldfarb knows the soul of the Jew, and knows how to express Jewish feelings and yearnings in music. That is why the many songs and hymns which he set to music have won such a deserved popularity in our schools and synagogues throughout the land.

Rabbi Goldfarb was not content, however, with his achievements, great as they are in this important field. He was worried, as are so many rabbis and thoughtful laymen, about the service in

the synagogue on the Sabbath day. How can that service be made more inspiring, more impressive, more devotional? This volume will go far in helping to solve this vexing problem. It offers a beautiful musical service for the Cantor which is modern and yet true to the traditional *Nusach*—the intonation and melody that have become hallowed through the ages. For those congregations that have choirs to assist the Cantor, he has arranged new and melodious choral music. And in keeping with the new trend to have the worshippers themselves join in singing, he has prepared new melodies for congregational use, which will undoubtedly give joy to the worshipper as he sings the ancient words of the liturgy.

The volume is beautifully printed and designed. Rabbi Goldfarb is deserving of hearty congratulations. He has produced a work which will undoubtedly help to enrich the spiritual life of the Jews in America.

Lichvod Haregal, Jewish Festivals, by Daniel Persky.

READERS of modern Hebrew literature are familiar with the name of Daniel Persky, one of the most versatile of our Hebrew writers. Every week he offers the readers of *Hadoar* fascinating articles, written in his inimitable style, on various subjects of interest to the Jew.

This volume contains a collection of brief and pointed essays touching on the various holidays and festivals in the Jewish calendar. They deal with interesting interpretations of Biblical and Rabbinic references, with fine comments on customs relating to the festivals, and with brilliant observations about the holidays that entrance the reader. There is a rich humor in many of these chapters, a humor that is original, and that has come to be known as *Perskian* humor. Above all, the volume reveals the great love of the author for Jewish ideals, a love which he succeeds in communicating to the heart and mind of the reader.

This book is a grand, noteworthy addition to the many other works with which he has enhanced our Hebrew literature.

NEW BOOKS

Reviewed by

DR. ISRAEL H. LEVINTHAL

Ivrit Chayab, "Modern Hebrew," by Dr. Harry Blumberg and Rabbi Mordecai H. Lewittes. Hebrew Publishing Co.

THIS volume fills a great need in the field of Jewish education. There are a number of good text books for the teaching of Hebrew to children, but unfortunately there are very few texts fitted for the teaching of Hebrew to adolescents and to adults. Both the authors of this volume have specialized in pedagogy, and this work is proof of their efficiency. It is based upon the latest and most improved methods of teaching, aiming to give the student a knowledge of conversational Hebrew and at the same time familiarizing him with choice examples of our modern literature. The student who completes this volume will have mastered at least 350 words in most frequent use, and the grammatical rules for using these words in various forms in daily conversation.

We at the Jewish Center are proud, of course, of this achievement of Rabbi Lewittes, who is the Principal of our Hebrew and Religious Schools. We will find this volume most useful in our Institute of Jewish Studies for Adults, and it will undoubtedly prove useful in the Adult Study Groups in Hebrew throughout the country. Now that so many of our city high schools have instituted courses in Hebrew, this book will be welcomed by both teachers and students of these courses.

Those who cannot join study groups, but who nevertheless want to learn Hebrew, will find this book an excellent medium for self-study. The authors are to be congratulated for having made a distinct contribution to the cause of Hebrew education.

"Paper Bullets," by Leo J. Margolin. Froben Press.

THE author of this most interesting volume has been a newspaperman in New

[Continued on page 27]

SCHOLARS and historians have spent years trying to solve Columbus' origin and to this day a mystery prevails around his ancestry. We must thank Columbus himself for that. He writes about his ancestors in his memoirs and letters, but so skillfully does he evade facts that he succeeds in misleading us. Apparently he had something to hide. "It is indeed strange," writes one of the biographers, "that about a man whose life was written by his son and friend, and based upon documents and notes left by Columbus himself, the question should be asked: Where was he born? Who were his parents? and to every answer proffered objections can be raised." The idea prevalent now is that he was of Marrano extraction brought up by his family in a Spanish atmosphere. In one of his letters he writes: "I am not the first admiral of my family, let them give me what name they please; for when all is done, David, the most prudent king, was first a shepherd and afterwards chosen King of Jerusalem, and I am a servant of that same Lord who raised him to such a dignity." Ferdinand, son of the discoverer, tells us that his father's progenitors were of royal blood of Jerusalem, and he was pleased that his parentage remained a mystery. The question still remains a moot one. Columbus may or may not have been a Jew, but that Jews played an important part in the discovery of the New World was and is an historical fact.

In 1492, at the age of twenty-six, Columbus moved to Lisbon, and worked very ardently there to perfect himself in nautical science. He knew many Jews in Lisbon, among them Joseph Vecinho, mathematician and royal physician. Vecinho it was who gave Columbus a copy of Abraham Zacuto's astronomical tables which he carried with him on his travels. It was also on the "Jew Joseph" that Columbus placed the blame for the failure of his plans at the court of Portugal.

Discouraged with this frustration in Portugal, Columbus next appealed to the court of Spain. Here too he met with disappointments. He was called a dreamer, and the cause seemed hopeless. It was at this point that influential Jews came to his assistance. Chief among them were Isaac Abarbanel and Luis de Santangel. Ferdinand took a great

THE JEWS IN THE DISCOVERY OF AMERICA

By LEO SHPALL

liking to Luis de Santangel and valued him highly for his honesty and ability. He manifested his friendship by appointing Santangel chancellor of the Royal House. Together with his relative, Gabriel Sanchez, he presented to Queen Isabella the advantages that would accrue to the crown from the discovery of a sea route to the Indies—untold riches, vast lands, immortal fame. What was more, Santangel advanced his own money for the expedition. There was still another source of revenue that was drawn upon to equip the Columbus venture. To put it in the words of Herbert Baxter Adams: "Ferdinand had been confiscating Jewish property in Aragon and expelling Israelites from the Kingdom. Not jewels but Jews were the real financial basis of the first expedition of Columbus."

And so two memorable journeys began. On the ninth day of Ab, three hundred thousand Jews were expelled from Spain, and the next day Columbus, with three ships, sailed for Palos. "Thus having turned out all the Jews from all your

Kingdoms," wrote Columbus, "your Highnesses gave orders to me that I shall go to India." What an historical coincidence! While thousands of Jews were forced to seek new places of refuge, a band of explorers were on their way to establish new life in a new land where many of those sufferers were to find a haven of refuge in years to come.

On October 12, 1492, the group of seamen perceived land. When they landed, and Columbus took possession of San Salvador for Spain, he sent the Jew, Luis de Torres, for the initial exploration of the hinterland. De Torres chose to remain in the newly discovered land.

"Where the history of the Jews in Spain ends, that of the Jews in America begins," writes Dr. Kayserling. A century and a half passed before a professing Jew stepped upon the American soil. Intolerance reigned supreme in the New World, but the hope of the new settlers was not extinguished.

MORE JUBILEE BOOK LETTERS

From Rabbi Jacob S. Minkin

(Addressed to Dr. Levinthal)

Your address in the "Jubilee Book" is one of the most precious little gems of yours I have read, brilliantly conceived, warm and sincere, to say nothing of its ingenuous Talmudic and Midrashic allusions, of which you are a master. I was delighted to read it, all the more so because of the enthusiasm and freshness which, after these many years, you still command.

Keep up the good work. Stay in the arena and keep your armor bright. The spiritual nihilism rampant in our midst will not be countered by the clever boys now holding the field, but by the men who are serving the cause of our faith with sincerity, devotion and dedication.

From Dr. Elias L. Solomon

I have learned of the Simcha which both you and the Brooklyn Jewish Center recently celebrated and wish to add my *Yashe Koach* to Rabbi and Congregation. You have achieved well-deserved success.

From Rabbi Jesse Schwartz,
Zionist Organization of Canada

Your service in the rabbinate has been such as to make your Seminary colleagues proud that they are fellow-graduates with you of the same institution.

From Rabbi Israel M. Goldman

Thank you for the copy of your Jubilee Book. It is a beautiful volume and I shall take great delight in keeping it in my library.

NEWS OF THE MONTH

PRESIDENT Truman announced that he has sent a reply to Prime Minister Attlee's protest against his Palestine statement. The President added that the contents of the answer could not be made public. It is understood that he repeated his previous proposals without any change, and asked Attlee whether the British Government intended to carry out his recommendations.

Acting Secretary of State Dean Acheson told a press conference that no protests against the President's statement have been received from Arab states, and that the only information concerning such objections he had was contained in press reports. He confirmed that the State Department had transmitted the Jewish Agency's plan for a "viable Jewish state" to the British Foreign Office several months ago, urging that it be given careful consideration, but had received no reaction from the British except a statement that a similar plan had been submitted in London by Agency representatives.

★

THE conference on Palestine, which opened on September 10, was adjourned and will not be resumed before December 16, when the meetings in New York of the U.N. General Assembly is expected to be over.

A spokesman for the Jewish Agency said that the postponement came as a complete surprise.

He expressed the opinion that "we are as far from solution as ever," and warned that the new delay will tend to increase tension and endanger peace and security. The Agency, he stressed, is as anxious as ever to find a solution with the British Government's cooperation, but looks forward to the next few months with despondency and alarm.

Palestine-wide conferences held by the Mizrachi and Hashomer Hatzair adopted resolutions against partition. The Hashomer Hatzair also adopted a resolution condemning terrorism.

The Haganah radio, "Voice of Israel," commenting on the adjournment of the London conference, said that the Jewish

resistance movement will continue its activities.

It issued an "Order of the Day" to all its members:

"The Jewish Resistance Movement does not bear any responsibility for the recent activities of the Irgun Zvai Leumi and of the Stern Group. Immediately after the attack on the King David Hotel, the Haganah demanded from the dissenting organizations that they accept national discipline. The latter declined. They are now returning to their own way of irresponsible, damaging acts alien to the Jewish resistance. But even now, even in the face of renewed violence, the Haganah will not fulfill the will of the authorities to open a bloody war between the Jews. Neither the government's

provocation nor the licentiousness of the dissenting organizations will divert the Haganah from its fateful struggle against the strangling anti-Zionist policy."

★

BRITISH soldiers launched a "private war" in retaliation for the killing by members of the Stern Group of a paratrooper who was fired upon from a car as he was motorcycling over the Petach Tikvah road. The dead soldier, incidentally, was a Jew, identified as Sergeant Arthur Lehman.

Several soldiers who sped through Tel Aviv in a jeep sent a burst of machine-gun fire into a house, wounding a Jewish girl. The incident is considered an indication of the troops' intention to retaliate "privately" for attacks on individual members of the armed forces.

Fifty Jews were arrested in several seashore cafés in Tel Aviv and taken in armored cars for questioning by the police. The buildings were cordoned off while the police checked the identity of

LATE NEWS

RELEASE of the Jewish Agency leaders detained in the Latrun prison since June 29 is reported to be imminent. A Jewish Agency spokesman, in Jerusalem, while stating that he could not confirm the report, stressed that he was not denying it.

★

JERUSALEM has become a tense, dead city after dusk, as a result of the rigid curfew.

★

LEGISLATION providing fines and imprisonment for persons dealing in goods produced by "Zionist labor" in Palestine has been drafted by the Lebanese Government and will be presented to the Chamber of Deputies for approval. Maximum punishment under the law would be 15 years' imprisonment and fines totalling twice the value of the goods sold or purchased.

★

AUSTRALIA and India have indicated that they will join the 15 nations which subscribed to an agreement to issue international travel documents for stateless refugees. Several other states have also expressed willingness to honor the documents, which will serve in lieu of passports.

The present signatories to the agreement are: United States, Argentina, Belgium, Chile, Dominican Republic, Ecuador, France, Greece, Luxembourg, Netherlands, Sweden, Switzerland, Britain and Venezuela.

The travel permits, which will be similar to the Nansen passports issued by the League of Nations after the last war, are an improvement on the latter in that the holder may return to the country in which it was issued without a visa.

THE Jewish community of Miedzyrzec, southeast of Warsaw, has decided to leave the district because of the repeated attacks on Jews. More than 100 families will be transferred to Lower Silesia. The same situation is true in Radom, which is near by, and it is believed that the Jews there will also have to be transferred to Silesia shortly.

★

PROMPT and vigorous action to combat the anti-Semitic propaganda being distributed in England by Mosleyites was urged on the Board of Deputies of British Jews.

It was pointed out that the anti-Semitic groups in Britain have intensified their activities by utilizing the Palestine situation.

all male guests, allegedly in search of suspected members of the Irgun Zvai Leumi.

★

UNRRA camp director Albert Goldmann has admitted that conditions at the Babenhausen, Germany, camp, which led to a sit-down strike by 2,000 Jewish DP's this week, were bad, but said that every effort was being made to improve them.

The DP's, most of whom recently arrived from Poland, refused to leave the trains carrying them from a transient center at Landshut when they saw the

condition of the camp, which formerly housed prisoners of war.

After pleas by Jewish chaplains, relief workers and Lt. Gen. Geoffrey Keyes, commander of the U. S. Third Army, most of the refugees agreed to detrain. About 150 who refused will probably be compelled to return to Poland.

★

THE Prague Jewish Community Council issued a warning against buying torahs from Czechoslovakia, on suspicion that torahs stolen from damaged synagogues in Karlsbad and Usti are being sold abroad.

Nuremberg Verdict Limits Protection of Jews From Persecution

THE verdict of the Allied Military Tribunal against the members of the Nazi Government is considered as establishing a legal precedent against the persecution of Jews only in war time and only in conquered territories, but not under other circumstances.

The fact that under the judgment of the tribunal, persecution of the Jewish people will be considered a criminal act only if committed in conquered lands was revealed in a statement made by U. S. Justice Robert H. Jackson, who, after the imposition of the sentence, declared:

"I personally regard the conviction and the sentences of individuals as of secondary importance compared to the significance and the commitment by the four nations toward the proposition that wars of aggression are criminal acts and the persecution of conquered minorities on racial, religious and political grounds is likewise criminal. These principles of law will influence future events long after the fate of these particular individuals is forgotten."

Another high-ranking member of the Allied prosecution commented: "On the basis of the tribunal's decision, any nation today could go out and liquidate its Jews or Mohammedans or Free Masons or all its left-handed citizens and there isn't a thing that the world could do about it, unless there followed the waging of aggressive war. And even so, the prosecution would have to prove that the massacres had a direct connection with

the plan to wage its war. The fact is that the tribunal elected to take a narrow view of its powers under the charter at every opportunity. It spurned the prosecution's demand that genocide—the destruction of nations, races or groups—be declared an international crime *per se*. It preferred to follow the old maxim of international law that the 'internal affairs' of any nation are not the business of any other nation, so long as it restricts wholesale murder to its own citizens."

In substantiating his interpretation, this member of the tribunal pointed to the part of the text of the judgment which reads: "The policy of persecution, repression and murder of civilians in Germany before the war of 1939, who were likely to be hostile to the government, was most ruthlessly carried out. The persecution of the Jews during the same period is established beyond all doubt. To constitute crimes against humanity, the acts before the outbreak of war must have been in execution of, or in connection with, any crime within the jurisdiction of the tribunal. The tribunal is of the opinion that revolting and horrible as many of these crimes were, it has not been satisfactorily proved that they were done in execution of, or in connection with, any such crime. The tribunal, therefore, cannot make a general declaration that acts before 1939 were crimes against humanity within the meaning of the charter."

RESOLUTIONS condemning racial intolerance were adopted by the Trades and Labor Congress of Canada and the Canadian Congress of Labor, which held their annual conventions simultaneously in Windsor and Toronto. It referred back to the executive a resolution petitioning the Dominion government to "allow the admission of 100,000 Jews and refugees into Canada." The resolution also asked the Dominion government to petition the British Government to "rescind the White Paper of 1939 which restricted the entry of Jews into Palestine and restricted the buying of land in the Holy Land by Jews."

The Canadian Congress of Labor, which is affiliated with the C.I.O., also did not vote on the Palestine and refugee resolutions.

★

ESTABLISHMENT of local human rights committees in the various member states of the United Nations was urged by U.N. Secretary-General Trygve Lie in a letter sent to all members.

Lie pointed to a resolution adopted last Spring by the nuclear Commission on Human Rights, which suggested that the local committees could help the U.N. Commission on Human Rights to obtain information on how human rights were respected in the courts and legal systems of the various nations.

At that time, there was considerable difference of opinion among the representatives on the nuclear commission as to the desirability or necessity of such committees. The USSR delegate said that while he believed they were necessary in some countries, he did not feel that establishment of such committees should be made obligatory.

★

THE American Jewish Congress presented a revised analysis of its original charges that the New York *Daily News* has been prejudiced in its handling of news about Jews and Negroes. The charges were denied by officials of the *Daily News* appearing at the end of a four-day hearing before the Federal Communications Commission in Washington on the newspaper's application for a frequency modulation radio station.

The AJC analysis, a more detailed and corrected study of charges originally introduced at a hearing in New York, is

based on a comparison of news items appearing in the *Daily News* with similar items printed in four other New York papers. The Congress is asking the FCC not to grant the license on grounds of bias shown by the newspaper.

★

THE nearly 3,000 Jewish deportees interned in Cyprus spent Yom Kippur eve in the open under a driving rain, according to a cable received here. A heavy storm flooded the camp area and blew down the tents in which the refugees are quartered.

★

A HUGE quantity of uniforms recently stolen from military stores in Tel Litwinsky was discovered this week in a neighboring Arab village, revealing the increased activities of illegal groups among the Arabs.

British military headquarters issued an order that all British soldiers who do not wish to carry arms while off duty are allowed to wear civilian clothes.

★

THE municipal dwelling office in Vienna cancelled a two-week-old agreement with Jewish representatives providing for the return of aryanized Jewish dwellings. Twenty-six homeless Jews had obtained houses or apartments since the law went into effect.

The official explanation for revocation of the agreement was that there is allegedly no basis for ordering the return of aryanized property since legislation depriving Nazis of certain rights is not in effect.

end of the campaign for the Hebrew year 5706. The announcement said the total raised by the British JNF during the year exceeded \$1,250,000, which was about a quarter-million dollars more than was raised in the previous year.

★

EDWARD VAN BEINUM, conductor of the Amsterdam Concertgebouw Orchestra, will conduct a series of concerts with the Palestine Symphony Orchestra.

★

THE executive committee of the United Jewish Appeal has voted to hold a National UJA Conference in Atlantic City on November 30 to December 2. The meeting will be attended by Jewish leaders from communities throughout the United States and representatives of European and Palestinian Jewry.

★

MAJ. GEN. SIR EDWARD SPEARS, former British minister to the Levant states, who is touring the Middle East as a guest of the Arab League, told a press conference in Cairo that the League had made such "outstanding gains" at the London Palestine conference that the Zionists were compelled to resort to terror in Palestine.

Spears, who is notoriously anti-Zionist, was criticized by the anti-government Wafdist newspaper *People's Voice*, which charged that his pro-Arab sentiments have been a cloak to replace French influence in the Near East with British imperialism. It warned that the Arabs cannot expect "unbiased action" from Spears on the Palestine question.

★

Two Jewish industrialists have left Czechoslovakia because of constant disturbances in their factories because of their Jewish origin, the Ministry of Trade reported this week. The two Jews—managers of porcelain factories—were criticized for their departure by the newspaper, *Ceske Slovo*.

★

PRESIDENT Eduard Benes of Czechoslovakia has denied reports that he has changed his attitude towards Zionism and

Polish Pogroms Continue

THE murder of eight Jews by anti-Semitic terrorists in various parts of Poland was reported in Warsaw recently.

Four of these Jews, including three women, were dragged off a train which was halted by the terrorists between Lukow and Siedlce. Two other Jews, Israel Silberszajn and his 28-year-old wife Chanah, were also removed from a train and shot. A Polish woman teacher travelling on the same train pleaded in vain for mercy for Mrs. Silberszajn, an expectant mother. A Jewish dentist, the only one in town, was shot dead in Kamienica-Gora by terrorists wearing the uniform of Gen. Anders' army. In the town of Rychbach, fascists murdered M. Zyberberg, the 25-year-old leader of the Jewish cooperative "Ichud." More than 12,000 Jews and representatives of local authorities attended his funeral.

said that he still believes that the establishment of a Jewish state is the only possible just solution of the world Jewish problem.

His statement was made to Dr. Angelo Goldstein, of Tel Aviv, who was a deputy in the pre-war Czech Parliament. Benes said that he would take every opportunity to further the cause of a Jewish state and endorsed the policy being followed by Dr. Chaim Weizmann.

THE Palestine authorities have not issued orders for the detention of David Ben Gurion, chairman of the Jewish Agency executive, who is now in Paris, and should he return to Palestine he will not be arrested, a representative of the Palestine Government told a press conference in Jerusalem. He confirmed that censorship has been imposed on mail from Jewish internees in Cyprus as well as on communications sent to them.

★

THE 22nd World Zionist Congress will open in Basle, Switzerland, on December 7, the Jewish Agency announced in Jerusalem. The opening date was set back because of the transport difficulties facing American delegates.

The election campaign in Palestine opened with the submission of 15 slates to the central election committee. The candidates will compete for the 79 seats

Generosity and Good Will

THE use of a building formerly housing the congregation of the Simpson Methodist Church in Brooklyn has been granted to the Fort Greene Jewish Center rent free for a period of three years. First Jewish services were conducted at the center during the High Holy Days.

THE sum of \$235,000 has been cabled to the Jewish National Fund in Jerusalem by the British JNF, marking the

awarded to Palestinian Zionists on the basis of the sale of nearly 300,000 Shekels. Efforts are being made to permit Jews detained in prisons and internment camps to cast their ballots.

★

PARTIAL results of the elections to the elections to the World Zionist Congress held throughout Britain indicate that the General Zionists got thirty-three percent of the approximately 65,000 votes cast and will have four of the 10 delegates.

Close behind are the Mizrachi, which will have three seats, and the Poale-Zion, which will have two. The Revisionists obtained the other seat.

Representatives of Zionist groups in Poland expect to send 18 delegates. The Ichud, representing the General Zionists, will be given 10 of the seats. Of the other eight, four will go to the right-wing Poale-Zion, two to the left-wing Poale-Zion and two to the Hashomer Hatzair.

★

THE Palestine Arab Higher Committee has issued a call for a general strike of Arabs throughout Palestine for November 2, the 29th anniversary of the Balfour Declaration. The Higher Committee has asked the neighboring Arab states to join in the strike.

FORGETTING his defense at the Nuremberg trial where he claimed he was actually a friend of the Jews, Julius Streicher, formerly No. 1 Jew-baiter in the Nazi Reich, looked down from the scaffold before his hanging and shouted: "Purim feast, 1946," correspondents who witnessed the execution report.

★

THE Jewish organizations which submitted joint proposals on the protection of Jewish rights in former enemy countries to the Peace Conference in Paris will press their demands before the Council of Foreign Ministers which is to meet in New York.

★

DECLARING that he spoke "as an American and, after that, as a Jew," Bernard Baruch bitterly criticized the governments of Britain and the United States for "shilly-shallying" on the admission of European displaced Jews to Palestine. He emphasized that America, too, has not

been the sanctuary she was for many years. Baruch delivered his impressive plea at a dinner at the Waldorf-Astoria Hotel attended by 2,000 prominent guests, marking the beginning of the charitable and relief activities of the Alfred E. Smith Memorial Foundation.

★

ACTING Secretary of State Dean Acheson has cabled the U. S. consulate in Paris to grant a visitor's visa to Dr. Moshe Sneh, member of the Jewish Agency executive, to whom the consulate denied a visa earlier. Dr. Sneh is expected to arrive in the United States in time to address the convention of the Zionist Organization of America which opens next week at Atlantic City.

★

DECLARING that "a medical school in Palestine is a component part of a program of social welfare that is necessary for the upbuilding of Palestine as a strong, healthy community," Judge Simon H. Rifkind opened the 1946-47 campaign for a Palestine Medical School jointly sponsored by the American Friends of the Hebrew University and Hadassah.

★

CONTRIBUTIONS of \$8,725,583 were made during the first nine months of

1946 by 300,000 Jewish women in the U. S. toward the national United Jewish Appeal campaign for \$100,000,000, it was reported by Mrs. David M. Levy, chairman of UIJA's national women's division.

★

THE DAIA, central body of Argentine Jewry, has issued a statement protesting an article in the Peronist newspaper *Tribuna* by Prof. Carlos Pascali, director of the University of La Plata, in which he referred to Socialist leader Enrique Dickmann in anti-Semitic terms.

The DAIA stressed that it was not taking sides in the dispute between Pascali and Dickmann, which arose when the Socialist leader's son was dismissed from La Plata University for having participated in a strike protesting the dismissal of anti-Peron faculty members. Pascali wrote that Dickmann was "a typical son of Israel" and added that "it was not in vain that Shakespeare sought the protagonist of the Merchant of Venice among the descendants of the chosen race."

★

THE first post-war triennial convention of the National Council of Jewish Women will be held in Dallas, Texas, November 3-8, Mrs. Joseph M. Welt, Council president, announced.

Over One Third Brooklyn Population Jews

AN interesting survey has recently been made public by the Brooklyn Church and Mission Federation. It discloses that while the population of Brooklyn has increased in recent years, its Protestant character has changed. The statistical table shows that from 1900 to 1946 the percentage of Roman Catholics has decreased from 34.2% to 32.0%; that of Protestants has decreased from 51.9% to 29.0%; while the number of Jews in the Borough has increased from 13.8% to 37.0%. The authors of the survey claim that out of a Jewish population of 1,000,000 (the largest Jewish community in the world) "probably not more than one fourth of the Jewish population was affiliated with Synagogue or Temple." Similarly, out of a population

of about 1,000,000 Roman Catholics, one Brooklynite in five was claimed as a member of the Catholic Church. Less than one fourth of the Protestant population of 786,000 are church members.

We have no way of knowing how the survey was made, but it is interesting to note that the percentage of Synagogue affiliation is equal to that of the Protestant Church and is larger than that of the Catholics.

The question that comes to one's mind is: since the Jews represent the largest percentage of the Brooklyn population, are we playing our proportionate role in the religious, civic, social and political life of the Borough? We simply pose the question. We hope that someone will find the answer.

— J. G.

BROOKLYN JEWISH CENTER ACTIVITIES

Late Friday Night Lecture Services to Begin this Friday Night

OUR late Friday night lecture services will begin for this season on Friday evening, November 1st, at 8:30 o'clock. Rabbi Levinthal has chosen a very timely subject for the opening discourse—"The Unconquerable Spirit of the Jews in Palestine." In view of the present conditions in Palestine, we know that the congregation will be eager to listen to Rabbi Levinthal's interpretations of these events.

Cantor Sauler will lead in the congregational singing and will render a special musical selection.

Members and their relatives and friends are cordially invited to attend.

Institute of Jewish Studies for Adults Now Open for Season

OUR Institute of Jewish Studies for Adults opened its 14th season of activities with an assembly which took place on Thursday evening, October 31st, at 8:30 o'clock. From present indications it looks as though we will have a large number of men and women registered in all the courses. These courses are offered in the Hebrew language, in Bible, Jewish History, Jewish Religion and Talmud. We also have special Wednesday morning classes for women who cannot attend the evening classes. The courses on Wednesday morning this year will be in Bible and in the history and condensation of the Prayer Book. The faculty this year consists of Dr. Israel H. Levinthal, Director; Leo Shpall, Associate Director; Dr. Michael Higger, Dr. Alexander M. Burnstein, Samuel Edelheit, Miss Lillie Rubee, Mrs. Jean Serbin-Beder, Mrs. Paula Weintreb, Miss Elia Belkin; Mrs. E. N. Rabinowitz, Registrar.

Eastern Parkway Zionist District No. 14 Elects New Officers

THE Eastern Parkway Zionist District No. 14 announces the election of its officers for the 1946-47 season, as follows:

Hon. Presidents: Dr. Israel H. Levinthal, Hon. William I. Siegel, Hon.

Emanuel Greenberg, Louis J. Gribetz, Maurice Bernhardt.

President: Dr. Samuel T. Markoff.

Vice-Presidents: Joseph Goldberg, Program; Leo Kaufmann, J. N. F.; Lawrence Meyer, Youth Activities; Joseph I. Aaron, Membership; Benjamin Levitt, Public Relations.

Treasurer: Jacob A. Fortunoff.

Recording Secretary: Mrs. Tibee Finkelstein.

Financial Secretary: Irving Yankwitz.

Chairman, Executive Committee: Bernard Isaacowitz.

Advance Notice

ON FRIDAY evening, November 8th, the speaker at our late Friday evening services will be Rabbi Mordecai H. Lewites, principal of our Hebrew and Sunday Schools. His subject will be "The Old Country as Seen by Sholom Aleichem."

Acknowledgment of Gifts

WE ACKNOWLEDGE with thanks receipt of donations for prayer books and talmisim from the following:

Mr. and Mrs. Phillip Brenner, in honor of the birth of a daughter to their children, Dr. and Mrs. Joel J. Brenner.

Mr. and Mrs. David Lance, in honor of the Bar Mitzvah of their son, Eugene M., on September 28th.

We also extend our thanks for donations to the library from the following:

Abner Beder, Ethel Bruman and Mrs. Erna Fischback.

Additions to Library

THE following books have been added to our library for circulation:

The Star Over Jordan—Life and Calling of Theodore Herzl—Joseph Paltai

The Fighting Angel—Life of Henrietta Szold—E. E. Levinger (Juvenile)

Job—Reichert, V. E. (Soncino)

The Jewish People—Past and Present—

Vol. I (Encyclopaedia)

Oddities from Hebraic Literature—Solomon Lenschitz

Brandeis, A Free Man's Life—Alpheus Thomas Mason

An Arsenal of Democracy—Donald M. Nelson

As I Saw It—Elliot Roosevelt

F. D. Roosevelt—Max Kleinman

Running the Country—A. N. Christiansen and E. M. Kirkpatrick

The Revolt of the South and West—A. G. Mezerik

The Discovery of India—J. Nehru

The Fall of Valor—A Novel—Chas. Jackson

East River—Sholem Asch

The Ice Man Cometh—Eugene O'Neil

Nothing to Fear—Selected Addresses of F. D. Roosevelt—B. D. Zevin

Nazi Aggression—Vols. III and IV

Stefan Zweig—Friderika Zweig

Spinosa—Rudolf Kayser

Hebrew Book

Pirke d'Rabbi Eliezer — Commentary to Guide to the Perplexed (Mose Nebuchim)—R. Moses Narboni

Club News

THE first meeting of the clubs for the current year took place on October 12. Close to a hundred members registered in the Junior Clubs. The first meeting of the season was devoted to election of officers and to planning of some activities for future meetings. The officers of the clubs are:

Shomrim—Boys' Club

J. GRUMERT, Leader

Bernard Hoenig President

Stanley Lustig Vice-President

Stanley Strauss Secretary

Tzofim—Boys' Club

J. COHEN, Leader

Sandy Linderbaum President

Conrad Lefkowitz Vice-President

Jonah Atlas Secretary

Maccabees—Boys' Club

MEL MARCUS, Leader

Lenny Weinstock President

Arthur Kramer Vice-President

Arthur Goldstein Secretary

Jerry Miesel Captain

Billy Fischer Assistant Captain

[Continued on next page]

Vivalets—Girls' Club

DOROTHY MACHT, Leader

Julia Heimowitz	President
Anne Kabran	Vice-President
Joyce Bernhardt	Secretary
Rona Levy	Treasurer

Candlelites

MISS ABELSON, Leader

The officers of the Candlelites will appear in the next issue.

Rachel Judans

MURIEL GOLDBERG, Leader

Opening meeting of season was held October 24th. Meets every Sunday afternoon at 2:00 P.M.

Boy Scouts

Meet every Monday night—7:30 P.M.

Girl Scouts

Meet every Wednesday night — 7:30 P.M.

All the clubs are making preparations for a joint meeting celebrating Balfour Day. This meeting will be held on the second Saturday in November.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Jack Perlin of 302 Kingston Avenue on the Bar Mitzvah of their son, Eugene, which will be held at the Center on November 2nd.

Center Federation Dinner to Honor Judge Greenberg

THE annual Brooklyn Jewish Center dinner on behalf of the Federation of Jewish Philanthropies will be held in our building on Tuesday evening, November 19th at 6:30 o'clock. The dinner will be tendered in honor of our President, Judge Emanuel Greenberg, in appreciation of services rendered to the Jewish community of our Borough. Mr. Max Herzfeld, 1st Vice-President of the Center, is chairman of the campaign committee. Reservations for the dinner may be made through the office of the Center.

United Synagogue News

THE Metropolitan Region of the United Synagogue of America will hold its annual conference on Sunday, November 17th. Judge Emanuel Greenberg was re-elected Vice-President of the United Synagogue of America and Mr. Benjamin Markow was re-elected Financial Secretary. Dr. Albert I. Gor-

don was elected Executive Director and Rabbi Max Vorspan was appointed Director of Youth Activities.

Judge Greenberg Appointed Member Of Seminary Board of Overseers

OUR President, Judge Emanuel Greenberg, has been appointed by the Jewish Theological Seminary of America as a member of its newly created Board of Overseers. This Board will consist of twenty leading Jewish citizens in the country who will compose the policy-making body of the institution.

Congratulations

OUR heartiest congratulations and best wishes are extended to Mr. and Mrs. Benjamin Schwartz of 290 Empire Boulevard and Mr. and Mrs. Jacob Gluckson of the Hotel Granada upon the engagement of their children, Betty J. Schwartz to Albert Gluckson on September,

Young Folks League Election Night Dance

THE Young Folks League of the Center is sponsoring an Election Night Dance on Tuesday evening, November 5th at 8:30 o'clock. Admission will be packaged food or a \$1.00 contribution. The entire proceeds will be turned over to the O.S.S. Relief. Admission will be by membership card only.

Sabbath Services

KINDLING of candles at 4:34 P.M.
Friday evening services at 4:50.
Sabbath services, Parsha "Lek-Leka," will commence 8:30 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha services at 4:50.

Rabbi Abelson will continue with his lecture in Yiddish at 4:00 P.M.

Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 4:50 P.M.

Condolence

OUR most heartfelt expressions of sympathy and condolence are extended to Mrs. Solomon J. Miller of 386 Kosciusko Street on the loss of her beloved father, Mr. Reuben Gross, on October 21st.

FOR
FLOWERS
•
WEDDING
DECORATIONS
AND
FRUIT
BASKETS

HYMAN
SPITZ INC.

OUR ONLY STORE

Dickens 2-4000

1685 PITKIN AVENUE

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- ADELSTEIN, JACOB**
Res. 587 Midwood St.
Bus. Government, 139 Centre St.
Single
*Proposed by Sam Horowitz,
Benjamin Nelson*
- AIMAN, MISS GLADYS**
Res. 960 St. John's Pl.
*Proposed by Ira Brodsky,
Jonas Kirschbaum*
- ALLAND, FRANK**
Res. 100 Winthrop St.
Bus. Jewelry, 106 Fulton St.
Married
Proposed by Center Academy
- AMSTERDAM, DR. EDWARD**
Res. 939 Park Pl.
Bus. 320 Throop Ave.
Married
*Proposed by Bernard Isacowitz,
George Goldenberg*
- ANISH, LEO**
Res. 145 E. 52nd St.
Bus. Insurance, 342 Madison Ave.
Single
Proposed by Dr. Samuel S. Gilbert
- BELFER, ALTER B.**
Res. 1015 Washington Ave.
Bus. Feathers, 62—4th St.
Married
*Proposed by Maurice Cohen,
Simon Katz*
- BIFFER, MISS ELAYNE**
Res. 837 Park Pl.
*Proposed by Ira Brodsky,
Sid Roth*
- BRANDOFF, HYMAN**
Res. 706 Lefferts Ave.
Bus. Pharmacy, 468 Albany Ave.
Married
Proposed by Center Academy
- BRIMBERG, MRS. LEAH J.**
Res. 1062 Park Pl.
Bus. Teacher, 59th St. & 10th Ave.
*Proposed by Bernard Beckerman,
Dr. Joseph Hyman*
- CAPLOW, MAX**
Res. 947 Montgomery St.
Bus. Underwear, 366 Bway.
Married
*Proposed by A. J. Stelzer,
Irving Horwitz*
- CAPSON, DR. DAVID R.**
Res. 875 Saratoga Ave.
Bus. Physician, Same
Married
Proposed by Dr. Samuel T. Markoff
- COHEN, JACK EDWARD**
Res. 1087 Willmohr St.
Bus. Sportswear, 260 W. 36th St.
Single
*Proposed by Mildred Hamburg,
Martha Kannell*
- COHEN, LEO**
Res. 1196 Eastern Pkwy.
Bus. Linotype, 205 W. 19th St.
Single
- COHEN, MISS MINERVA G.**
Res. 919 Park Pl.
Proposed by Mrs. Etta Goldstein
- DAVIS, MARTIN**
Res. 244 Sullivan Pl.
Bus. Rubber Prod., 867 Bedford Ave.
Single
*Proposed by Mrs. Mollie Feinstein,
Julius Zimmerman*
- DIAMOND, MISS BLANCHE B.**
Res. 465 Atkins Ave.
*Proposed by Abe Mann,
Albert Eller*
- DUNAIF, DR. BENJAMIN**
Res. 763 Crown St.
Bus. Dentist, 1167 Liberty Ave.
*Proposed by Herbert Mines,
John Dunaif*
- EDELMAN, MORRIS**
Res. 1638 Union St.
Bus. Clothing, 232 Throop Ave.
Married
*Proposed by Beatrice Kurshan,
Louis S. Richman*
- EISNER, MISS SYLVIA**
Res. 570 E. 53rd St.
*Proposed by Doris Shapiro,
Aaron Pollack*
- EPSTEIN, PAUL N.**
Res. 2435—85th St.
Bus. Sales, 1123 Bway.
Single
*Proposed by Edward Fuchs,
Jerome J. Weiner*
- EVANS, ABRAHAM L.**
Res. 1616 Beverly Rd.
Bus. Lawyer, 11 Park Pl.
Married
Proposed by Louis Halperin
- EVENCHICK, LESTER**
Res. 266 Legion St.
Bus. Refrigeration, 150-19 Liberty Ave.
Single
Proposed by Bernard L. Fields
- EZRIN, MISS MIRIAM**
Res. 316 Hopkinson Ave.
*Proposed by Edward Greenberg,
Dorrie Gershowitz*
- FEIT, HENRY**
Res. 567 Powell St.
Bus. Veterans Administration
Single
*Proposed by Moe Albert,
Leo Stam*
- FELDMAN, MISS DOROTHY**
Res. 1196 Eastern Pkwy.
*Proposed by Herbert Turner,
Evelyn Chodosh*
- FINGER, MILTON G.**
Res. 74 Wellington Ct.
Bus. Attorney, 16 Court St.
Married
*Proposed by Max N. Koven,
Maurice Bernhardt*
- FRIEDLAND, LOUIS**
Res. 345 Lefferts Ave.
Bus. Haberdasher, 235—8th Ave.
Single
*Proposed by Julius L. Gruber,
Jerome J. Weiner*
- FRIEDMAN, MISS SYLVIA**
Res. 520 Thatford Ave.
*Proposed by Pearl Abramson,
Abe Mann*
- FRIEDRICH, IRVING M.**
Res. 1324 Carroll St.
Bus. Stationery, 71 W. Bway.
Married
Proposed by Harold M. Jacobs
- GARZICK, MISS IDA**
Res. 919 Eastern Pkwy.
*Proposed by Mrs. H. Frank,
Blanche Kurzweil*
- GERSTEN, HENRY B.**
Res. 318 Rochester Ave.
Bus. Stocks, 1 Wall St.
Married
Proposed by Morris M. Saveloff
- GOLDSTEIN, BERNARD J.**
Res. 185 E. 149th St.
Bus. Automobiles, 25 Montrose Ave.
Single
*Proposed by Seymour Seligman,
Louis J. Gribetz*
- GOLDSTEIN, HERMAN J.**
Res. 836 Montgomery St.

- Bus. Pants, 71 W. 125th St.
Married
Proposed by Louis J. Wiener,
Abe Mann
- GRALLA, JULIUS
Res. 914 Saratoga Ave.
Bus. Men's Shoes, 523 Sutter Ave.
Married
Proposed by Dr. Irvin J. Sparer,
Ben Ain
- GRALLA, RUBIN
Res. 132 E. 55th St.
Bus. Shoes, 1110 Eastern Pkwy.
Married
Proposed by Dr. Irvin J. Sparer,
Ben Ain
- GUTTER, SIDNEY
Res. 288 Crown St.
Bus. Clothing, 110—5th Ave.
Married
Proposed by Moe Levy,
Dr. Aaron Feinstein
- JACOBS, Miss DORIS
Res. 796 Eastern Pkwy.
Proposed by Frank Beckerman,
Frances Wasserman
- HAIKEN, BENJAMIN
Res. 1384 Carroll St.
Bus. Drugs, 1521 Newkirk Ave.
Married
Proposed by Max Jampolis,
Ann Staub
- HAMMER, SIDNEY D.
Res. 784 Eastern Pkwy.
Bus. Student
Single
Proposed by Murray B. Horland,
Sheldon C. Carness
- HANTMAN, IRVING
Res. 190 East 52nd St.
Bus. Builder, Same
Single
Proposed by Samuel A. Eichner,
Dr. Samuel S. Gilbert
- HOFFMAN, LOUIS
Res. 840 Montgomery St.
Bus. Metals, 91 Greene St.
Married
Proposed by Mrs. Samuel Herman,
Mrs. Julius Kushner
- HOLZWANGER, FRANK
Res. 227 Rochester Ave.
Bus. Optician, 19 W. 34th St.
Single
Proposed by Morris Shansky,
Solomon Zaremsky
- KATZ, HERMAN
Res. 2031 Union St.
- Bus. Neckwear, 228 E. 51st St.
Single
Proposed by Samuel R. Cohen,
Bert Block
- KATZ, REV. MORRIS
Res. 298 Montgomery St.
Married
Proposed by Benjamin Katz,
Philip Mittman
- KERBEL, LOUIS
Res. 264 Albany Ave.
Bus. Transportation, 250 Hudson St.
Single
- KESSLER, HARRY L.
Res. 115 Lenox Rd.
Bus. Teacher, 763 Knickerbocker
Ave.
Married
Proposed by Center Academy
- KIPNIS, JACK L.
Res. 69 Bay 29th St.
Bus. Sportswear, 37 W. 20th St.
Single
Proposed by Edward Fuchs,
Bert Block
- KIRSH, Miss SYLVIA
Res. 1013 Avenue J
Proposed by Shirlie B. Hyman,
Evelyn Bermack
- LEASE, GERALD H.
Res. 230 Montgomery St.
Bus. Student
Single
Proposed by Sidney Friedlander,
Robert Warshawsky
- LEBOWITZ, MILTON
Res. 9 Palm Ct.
Bus. Government
Single
Proposed by Benjamin W. Pollack,
Sam Horowitz
- LEIBLER, JAY DAVID
Res. 706 Eastern Pkwy.
Bus. Shoes, 137 Duane St.
Single
Proposed by Roy M. Leibler
- LEVINE, HERBERT S.
Res. 311 Lincoln Pl.
Bus. Salesman, 333 W. 39th St.
Single
Proposed by Louis Kotimsky,
Henry A. Spitz
- LIPSCHUTZ, HUGO
Res. 1510 Carroll St.
Bus. Beer, 308—2nd St.
Married
Proposed by Mrs. Dorothy Neiman,
Sylvia Wagner
- MARDER, MURRAY
Res. 333 Crown St.
Bus. Auction, 234 Market St.
Married
Proposed by Mrs. B. Finkelstein
- MILLER, Miss MILDRED H.
Res. 427 Sterling St.
Bus. Teacher, P. S. 221
Proposed by Mrs. A. Karlin,
Mrs. S. D. Wexler
- MOSCOWITZ, LEONARD M.
Res. 800 Avenue H
Bus. Luggage, 1265 Bway.
Single
Proposed by Seymour Seligman,
Lester Rosenfeld
- MORANTZ, EDWARD
Res. 1584 Carroll St.
Bus. Poultry, 94 Moore St.
Married
Proposed by Nathan Brown,
Irving Finkel
- NEMEROFF, ABRAHAM
Res. 1089 Eastern Pkwy.
Bus. Transportation, Pier 30 N. R.
Single
Proposed by Bernard L. Fields
- PALLEY, DR. NATHAN
Res. 648 Eastern Pkwy.
Bus. Physician
Married
Proposed by Dr. David Levine,
Dr. Benjamin Koven
- PARKER, IRVING
Res. 1612 President St.
Bus. Accountant, Same
Married
Proposed by Louis Frank,
Max D. Zankel
- POSNER, DANIEL B.
Res. 414 Crown St.
Bus. Attorney, 120 Bway.
Single
Proposed by Mrs. Jacob S. Posner,
Joseph Heimowitz
- PRINCE, JOSEPH J.
Res. 532 Lefferts Ave.
Bus. Garage, 546 Lefferts Ave.
Married
Proposed by K. Karl Klein
- RANZMAN, IRVING D.
Res. 4722 Snyder Ave.
Bus. Insurance, 44 Court St.
Married
Proposed by Joseph Goldstein,
Robert Kaplan

ROGERS, CASPER A.	<i>Proposed by</i> Mrs. L. Zankel, Mrs. Rose Amer	TRANN, MISS PEGGY
Res. 532 Lefferts Ave. Bus. Brokerage, 40 Exchange Pl. Married	SCHONBERG, STANLEY Res. 2067—80th St. Bus. Export, 108 Duan St. Single	Res. 748 St. Mark's Ave. <i>Proposed by</i> Pearl Abramson, Abe Mann
<i>Proposed by</i> Max Jampolis, Dr. Samuel T. Markoff	<i>Proposed by</i> Edward Fuchs, Bert Block	TURKEL, KENNETH Res. 117 Bay 26th St. Bus. Mill Agents, 315 W. 36th St. Single
Rose, Miss DORIS Res. 1544 President St. <i>Proposed by</i> Gerald Jacobs, Harriet Sherman	SCHWARTZ, IRVING Res. 382 Jerome St. Bus. Sweater, 1270 Bway. Single	<i>Proposed by</i> Edward Fuchs, Bert Block
Rose, EDWARD J. Res. 911 Ocean Avenue Bus. Can Mfg., 50th St. & 1st Ave. Married	<i>Proposed by</i> Muriel Pressner, Herbert Davison	WAPNER, SIDNEY Res. 218 New York Ave. Bus. Interior Decorator, 700 St. Mark's Ave.
<i>Proposed by</i> Max Portnoy	SEIDEN, Miss SALLY Res. 375 Lincoln Pl. <i>Proposed by</i> Muriel Rosen, Emanuel Schwartz	Married
ROSENBERG, HERBERT Res. 195 Underhill Ave. Bus. Paper, 156 Prince St. Married	SHORR, DR. ABRAHAM Res. 225 Eastern Pkwy. Bus. Physician, Same	<i>Proposed by</i> Hyman Jasper
<i>Proposed by</i> Jack Badash, Nathan Katz	<i>Proposed by</i> Harold Lipsky, Aaron Gottlieb	WILLIAMS, LOUIS Res. 32 Lamont Ct. Bus. Trucking, 85 Crosby St. Married
ROTHBARDT, SEYMOUR Res. 666 Ocean Ave. Bus. Window Cloths, 1388—6th Ave.	SIMONSON, JEROME B. Res. 731 Eastern Pkwy. Bus. Manikin Rep., 277 Church St. Single	<i>Proposed by</i> Max Jampolis, Dr. Samuel T. Markoff
SACKREN, DR. H. Res. 715 St. Mark's Ave. Bus. Physician, 3 Hancock St. Married	<i>Proposed by</i> Jesse J. Fine, Mrs. Tillie Leff	The following have applied for rein- statement:
<i>Proposed by</i> Center Academy	SKLAR, DAVID Res. 792 Cleveland St. Bus. Food, 77 Lombardy St. Single	HARR, MISS ANNA MARY Res. 505 Lincoln Pl. <i>Proposed by</i> Aaron Pollack, Jerome J. Weiner
SANDLER, MISS DOROTHY Res. 773 Eastern Pkwy. <i>Proposed by</i> Howard Gross, Ira Brodsky	<i>Proposed by</i> Muriel Pressner, Herbert Davison	HIRSCH, REUBEN Res. 135 Eastern Pkwy. Bus. Novelties, 636 Bway. Married
SANFT, MYRON Res. 1497 President St. Bus. Textiles, 1412 Bway. Single	SOLOTKIN, MISS ESTHER Res. 349 Crown St. <i>Proposed by</i> Pearl Horowitz	<i>Proposed by</i> Samuel A. Seeger
<i>Proposed by</i> Mrs. L. Zankel, Mrs. Rose Amer	SOMMER, MICHAEL L. Res. 501 Lefferts Ave. Bus. Converter, 1186 Bway. Married	LINDNER, JACK Res. 874 East New York Ave. Bus. Buyer, \$10 Fulton St. Single
SAVEDOFF, SAMUEL Res. 1367 Sterling Pl. Bus. Processing, 350—5th Ave. Married	<i>Proposed by</i> Max Jampolis, Dr. Samuel T. Markoff	<i>Proposed by</i> Irving Kofsky, Sidney Berkowitz
<i>Proposed by</i> Morris M. Savedoff, Louis Serlen	SUSNICK, MAX Res. 355 Lefferts Ave. Bus. General Merchandise, 131 W. 42nd St.	OSHER, LEON B. Res. 159 Eastern Pkwy. Bus. Restaurant, 5723—2nd Ave. Married
SCHAFFNER, MURRAY Res. 390 Parkside Ave. Bus. Candy, 832 Washington Ave. Married	Single	SCHARFF, JACOB Res. 925 Prospect Pl. Bus. Plumbing Supp., 154 Nassau St. Married
<i>Proposed by</i> Center Academy	<i>Proposed by</i> Nathan Sapon Sam Schoenfeld	<i>Proposed by</i> Louis Daum, David Spiegel
SHECKER, IRWIN Res. 1746 Union St. Bus. Brokerage, 25 Broad St. Single	TEPFER, MILTON M. Res. 95 Linden Blvd. Bus. Metal, 323 Avenue M Married	SHAPIRO, SAMUEL N. Res. 1311A Carroll St. Bus. Plumbing Supp., 167 Avenue A Married
	<i>Proposed by</i> Center Academy	<i>Proposed by</i> Jacob Levin

**THE FOLLOWING APPLICATIONS WERE RECEIVED TOO LATE FOR
INSERTION IN THE REGULAR COLUMNS**

- ADELSTEIN, HERMAN
Res. 9416 Foster Avenue
Bus. Liquor, 1065 Gates Ave.
Married
*Proposed by Arnold M. Schwartz,
Albert Joley*
- BREITBART, MISS IRENE R.
Res. 308 Sterling St.
*Proposed by Mr. and Mrs. Morris
Friedman*
- BUCHALTER, SEYMOUR
Res. 921 Washington Ave.
Bus. Dress Mfg., 38 W. 26th St.
Married
Proposed by Nathan T. Schwartz
- DERSHOWITZ, MORRIS
Res. 1007 President St.
Bus. Lawyer, 165 Broadway
Single
*Proposed by Bernard Isacowitz,
Philip Palevsky*
- DEDELMAN, MORRIS
Res. 1638 Union St.
Bus. Clothing, 232 Throop Ave.
Married
*Proposed by Beatrice Kurshan,
Louis S. Richman*
- FIELDS, DAVID S.
Res. 1403 Lincoln Pl.
Bus. Displays, 37 Broome St.
Married
*Proposed by Herman Goldsmith,
Saul Zolot*
- FINKELSTEIN, HYMAN J.
Res. 1415 Lincoln Pl.
Bus. Displays, 37 Broome St.
Married
*Proposed by Herman Goldsmith,
Bernard Isacowitz*
- FORSTEN, IRVING
Res. 1625 President St.
Bus. Aeronautical Engineer,
Farmingdale, L. I.
Single
*Proposed by Isidore Gottlieb,
Philip Ginsberg*
- FOX, MISS JULIA
Res. 1030 Park Pl.
*Proposed by Herbert Davison,
Dr. Jack Cholodenk*
- GEVIRTZ, SIDNEY
Res. 364 So. 1st St.
Bus. Radio, 37-23-12th St.
Single
- GOLD, MISS PEARL
Res. 1134 St. Johns Pl.
*Proposed by Bernard Fields,
Abe Nemeroff*
- GOLDBERG, DR. MELVIN C.
Res. 345 Montgomery St.
Bus. Physician, 499 Montgomery St.
Married
*Proposed by Aaron Gottlieb,
H. Finkelstein*
- GUSIK, MISS LORETTA
Res. 2067 Union St.
- HARRIS, PHILIP
Res. 232 Dahill Rd.
Bus. Leather, 99 Gold St.
Married
*Proposed by Jacob Stang,
Hyman Kaplan*
- JACOBS, HAROLD
Res. 1127 E. 14th St.
Bus. Produce, 199 Duane St.
Single
*Proposed by Mildred Hamburt,
Martha Kannel*
- LAPPER, ALVIN
Res. 901 Washington Ave.
Bus. Dresses, 101 W. 37th St.
Single
*Proposed by Bernice Sankin,
Murray Siegel*
- LESLIE, BENJAMIN
Res. 701 Crown St.
Bus. Leather, 11 E. 22nd St.
Single
*Proposed by Max Krisoff,
Abe Mann*
- LEVINE, MISS CHARLOTTE
Res. 899 Montgomery St.
Proposed by S. Sankin, Abe Mann
- LIPP, MELVIN D.
Res. 32 Lenox Rd.
Single
Proposed by Mrs. J. Emma Korn
- MENDLOWE, WILLIAM
Res. 9214 Kings Hwy.
Bus. Leather, 20 Spruce St.
Married
*Proposed by Jacob Stang,
Hyman Kaplan*
- MOZELL, JOSEPH D.
Res. 83 E. 91st St.
Bus. Sportswear, 519-8th Ave.
Married
*Proposed by Arthur Safier,
Charles Safier*
- ORTNER, ISIDOR
Res. 805 St. Mark's Ave.
Bus. Garage, 827 Sterling Pl.
Married
*Proposed by Oscar Swartzman,
Arthur Safier*
- ORTNER, LOUIS
Res. 805 St. Mark's Ave.
Bus. Garage, 729 Sterling Pl.
Married
*Proposed by Oscar Swartzman,
Arthur Safier*
- PINCHUK, MISS HILDA
Res. 1715 Union St.
Proposed by Dr. Frank G. Bass
- PINCHUK, MISS RUTH
Res. 1715 Union St.
Proposed by Dr. Frank G. Bass
- ROLNICK, DAVID
Res. 271 Brooklyn Ave.
Bus. C.P.A., 1450 Broadway
Single
- SCHWARTZ, SAUL
Res. 1771 Union St.
Bus. Leather, 99 Gold St.
Married
*Proposed by Jacob Stang,
Hyman Kaplan*
- SIMONSON, MISS HELENE
Res. 731 Eastern Pkwy.
*Proposed by Jesse J. Fine,
Mrs. Tillie Leff*
- STEIN, MISS CHARLOTTE
Res. 716 E. 53rd St.
*Proposed by Gloria Berson,
Alice Ostrin*
- SUFIAN, MISS ILENE
Res. 673 Saratoga Ave.
- WALKER, LOUIS J.
Res. 1469 Carroll St.
Bus. Lawyer, 26 Court St.
Married
Proposed by Irving I. Becker
- WASSERMAN, MISS SYLVIA
Res. 1730 E. 18th St.
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Moe Albert*

ROOTS [Continued from page 14]

seem to have no regard for their church. Something in the nature of your complaint, Sammy. But then he realizes that with them, religion isn't a pretense. They aren't interested in putting up a front." He paused to marshal his thoughts. "I've always felt that with the Jew his religion was the core of his existence. Everything he did was conditioned by it. It wasn't an abstract thing with him. He *was* his religion. I don't know if I'm getting my idea across," he appealed to Mr. Abrams, "but I guess you get what I mean."

Mr. Abrams nodded. "Sammy sees only what's on top, the . . . the . . ."

"Surface?"

"The surface. He looks with his eyes, and not with his mind, or his heart."

"Your father's right, Sammy," Jonathan said. "You are impressed only with surface values. But it goes so much deeper than that. The history of the Jews, the story behind your holidays, it's an almost unending fight for freedom. Haven't you any pride in your people as a fighting people, Sammy?"

"What's the use of living in the past?" Sammy asked impatiently.

"OPERATION LAND" [Continued from page 12]

ately set to work. One group began to unload the trucks, while others started the actual building, and still others kept watch.

The colonization effort coincides with the fifth anniversary of the death of M. M. Ussishkin, the "father of the Jewish National Fund," which was marked by a traditional rally on Mount Scopus

"It isn't a question of living in the past, but rather linking the past to the future," Johnny replied. "It's like your father says. A man has to have roots."

Mr. Abrams pursed his lips as he followed the thread of Jonathan's talk.

Sammy said curiously, "You know, I think you and Pop understand each other better than I do."

Jonathan looked at Mr. Abrams.

"There isn't so much difference between us," he said thoughtfully. "We both have a feeling for the old, and a trust in the new. We respect each other, because we are able to respect ourselves. Dignity is where you find it, Sammy. Know what I mean?"

Sammy was silent for a few moments. Then he looked at his father and at Jonathan, and something of their faith broke through into him. Slowly, he replied, "Yes. Yes, I think I do." Suddenly he reached across the table and put his hand on his friend's arm.

"Thanks for fasting today, Johnny," he said obliquely.

Johnny put his hand over Sammy's.

"Any time," he said quietly.

NEW BOOKS

York for the past 20 years, and served abroad for more than 16 months with the Psychological Warfare Branch of the Allied Force Headquarters carrying on combat propaganda against the enemy.

The book reveals the important role that propaganda played in this war, both by the enemies and by the Allied forces. It tells a remarkable story of the intricate web of propaganda developed by the Nazi leaders in our own America. As the author puts it: "Before a single American soldier was wounded in combat, many millions of American civilians had already become casualties from the

[Continued from page 15]

enemy's war of words and ideas." But the author also shows how well the Allies developed their propaganda and how successful it was in helping to break the morale of the enemy armies and civilians. He goes further in his story and warns the Allies that these "paper bullets" are as necessary today. "If we fail to tell our occupation troops that underneath the false German front are deep evil roots, we will have won an empty victory."

The volume includes about 50 full-page illustrations of propaganda material never before released to the public, as

well as many secret items of propaganda operations against both our European and Pacific enemies.

DIPLOMATIC DOUBLE-TALK

[Continued from page 3]

have been suspended and are scheduled to be resumed December 16th.

On October 4th—significantly timed for the day before Yom Kippur—President Truman again urged Prime Minister Attlee to open Palestine at once to substantial immigration of displaced Jews. He furthermore asked that favorable consideration be given to the Jewish Agency plan for a "viable Jewish state in control of its own immigration and economic policies in an adequate area of Palestine instead of in the whole of Palestine." Once again, the plea fell on deaf ears.

Can the British Government continue to refuse the insistent demands of the President of the United States, and of so many of the American people, for a more tolerable and humane treatment of Jews wishing to enter the doors of their promised land?

We suspect that the Palestine cause has been the victim of double-talk diplomacy on the part of certain branches of our government. The impression abroad must be that the pronouncements emanating from the White House were made "for home consumption," in an endeavor to soothe the outraged feelings of the American Jewish population and of liberal-minded people generally. Many of us may still remember the accusations recently made by Bartley Crum, based on official documents inspected by him, that ever since the days of President Wilson the State Department has countermanded the official statements of the successive heads of our government. He charged that "for every promise made by our Presidents, for every resolution by Congress, for every plank in every party platform from 1920 on, our State Department in secret cables to the Arabs assured them that nothing would be done." Mr. Crum has challenged the State Department to make public these documents, but so far it has not seen fit to do so. Perhaps when Congress resumes its sessions some courageous legislator may take the initiative to move an investigation so that more light may be shed on this double-cross.

— JOSEPH GOLDBERG

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